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STEPPINGS

IN

God.

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"For me to live is Christ."
Mary H. Crossman.

STEPPINGS IN GOD;

OR,

THE HIDDEN LIFE MADE MANIFEST.

BY M. H. M.

“A peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light.”

FIFTH AND REVISED EDITION.

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1885.

"UNTO HIM

that loved us, and washed us from our sins in
His own blood, and hath made us kings
and priests unto God and His Father,
to Him be glory and dominion
forever and ever,
Amen."

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INTRODUCTION.

SOME time since I wrote a tract entitled "Life in God." It has recently been shown me that I was to rewrite and enlarge this tract. I have followed the Lord's leadings, until it has reached its present dimensions, and a new title has been supplied.

Although it is a personal experience, the principles brought forth are those that are being received by many who would "walk as children of the day."

While professed by all the Church, the principles are misapprehended and not received by the mass, and, therefore, full freedom in testimony is not given.

As an *exposé* of their views and position, as well as my own, I have been led to present the principles that actuate us, and exemplify them by recording some of the "Steppings" given me in a walk with Him who is the "Light of Life."

Those who delight to come to a "knowledge of the truth as it is in Christ Jesus," will read with interest, and, I trust, with profit also.

Those who are fearful and doubting, I pray may, as they read, be strengthened and encouraged to walk in all the appointed way with the eye on *Jesus only*.

Those who feel disposed to criticise will find ample room for so doing.

To those who would resist and strive to overthrow or blunt the testimony for holy living as therein given, let me say : It is God you fight against, and, sooner or later, you will find, as did Saul of Tarsus, that "it is hard to kick against the pricks." There may be those who will do this ignorantly, thinking thus to do God service. I pray the Father to "forgive them, for they know not what they do." I leave the testimony in the hands of Him who called it forth, knowing that He will use it, whether by my life or by my death.

To those who stand with me in the fellowship of suffering, I would say: "The battle is not yours but God's," and "Though called to fight the fight of faith, be not thou the warrior. Keep the eye on Him, and let Him fight in thee. Take His orders for battle and obey them. Obey Him not as though He were a general, but as though He were thyself, and His spoken words were the utterances of thy secret desires; for He is thyself, yet infinitely wiser and stronger than thyself." Strike when He says, and it shall be a success. If called to only "stand by the stuff" (1 Sam. 30), or to "submit to the powers that be"; know that it is but that He may wage a more successful warfare. Error must fall before the truth of the Eternal Jehovah. Let us rejoice that He has called us to the field, and may the meekness, humility and love that characterized Him while in the flesh ever shine out through us, for His Name's sake. Amen.

Steppings in God.

STEPPINGS IN GOD.

CHAPTER I.

CONSECRATION.

“He that followeth Me shall not walk in darkness, but shall have the Light of Life.”—(John 8: 12.)

NATURALLY I shrink from revealing to the many my inner life, yet as a whole burnt-offering I lie before God, desiring to be used in any way possible for His glory. Therefore I speak of my experience, trusting thereby to encourage and strengthen some timid, inquiring soul in the way of life.

I do not come before the public as a teacher, but simply desire to give free, open testimony for Jesus, and speak of the possibilities of Grace, as has been revealed to me in my own experience.

Others who have a broader outlook may be induced to set before us the story of their steppings further in the way, and thus encourage and help us who are less advanced to come up higher.

The question is often asked by those who would know the way more perfectly, How am I to obtain power? *God* is our power. The more we have of God the more we have of power. We may not see it thus, may not feel it, but God does, and in His own time He will make it manifest. We must remember “the kingdom of God cometh not with obser-

vation." Then comes the question, "How can I have more of God?" Simply by that faith and obedience which allows God to have His way in your whole being and life.

We step out of the self-life into Him, where Divine power can more fully rule us.

The watchword from Genesis to Revelation is *Obedience*—an obedience every step of which leads to a life of *separation for God*.

His people are a *separate, a peculiar people* (1 Pet. 2: 9).

The one lesson we have to learn is, *God made us for Himself; He by His Spirit dwells within us, and would thereby teach us all things. It is the significance of our life to catch these teachings and obey.*

Then He, working in us to will and do of His good pleasure, can lead us as the interests of His Kingdom demand.

The *Scriptures* do not authorize us to consider ourselves children of God until we do this. I do not say that He does not recognize us as children, but until baptised into the Spirit of Him who said, "*Lo, I come to do Thy will, O my God!*" (Heb. 10: 9), we may not *claim* that we are His.

Christ came to redeem us that we should no longer live after the desires of the flesh (1 Pet. 4: 2); but being saved in Him we are to live unto Him (2 Cor. 5: 15), henceforth having but the one aim, viz., the single eye to the will and glory of God (Matt. 6: 22).

Some may say this is placing the standard too high, that these demands are too strict. We ask, was not this the position of Jesus? Does not the Word of God declare that "if any man have not the Spirit of Christ he is none of His?" (Rom. 8: 9). Was not that Spirit one of perfect obedience?

Gladly He gave Himself out thus: "I delight to do Thy will." "As many as are *led* by the Spirit of God, *they* are the sons of God" (Rom. 8: 14). The command is, "Thou shalt have no other God before Me."

Let not followers of Christ plead the apparent laxity on some points in the lives of Patriarchs, or failures of Apostles, for they were *men*, whom God was educating, with less light and fewer facilities than are open to every Christian now living in the unfolding of the centuries.

With the Holy Spirit, the living Word, in our hearts, there to write His pleasure, and the written Word in our hands, to enlighten us regarding the same, we shall see that "no other God" means that the one God shall engross all the powers of our being (Matt. 22 : 37).

Many, like the Israelites, seem to go to the altar for a blessing, and then pass on in utter forgetfulness of the admitted claims of God upon them, forgetting that the covenant made implies dying with Christ, by which alone we enter into this life. The laws regulating the external alone, are no longer our only rule, but the law must be written in our hearts (Heb. 8 : 10), regulating our affections, binding our wills, bringing all into sweet harmony with the Divine will. Even the thoughts are to be brought into obedience to the law of life in Christ Jesus (2 Cor. 10 : 5).

The sacrifice offered was only a shadow of what was really required, not only of the few, but also of all who expect to avail themselves of the salvation offered through Christ. The entire being, body and soul, must lie on the altar, a perpetual sacrifice. We learn something of this in the first chapter of Leviticus. The burnt-offering, a type of Christ *our Example*, was to be wholly burnt upon the altar ; all was to be consumed, all was to be disposed of as *God* directed.

"There is to be a continual drinking of the cup that He shall give. It may be, pleasing draughts will be given.

What if the cup should prove to be the cup of vinegar mingled with gall, it is none the less the cup of blessing, and of full and unreserved communion.

Often and often perhaps He must return, and ask His chosen

ones 'Are ye able to drink of My cup'? (Mat. 20: 22), before that free, calm answer can be given '*We are able,*' and many an offering must be laid on His altar with tears before the sacrifices of joy are brought there.

Shocks will be given to darling nature, and rocks must be rent before the dead come forth and are loosed.

We are to suffer as well as reign. Ah! suffer many things before we shall enter into His glory."

By bringing all our powers into subjection to Him, to follow whithersoever He goeth, we shall find the earnest of the full redemption in the continual, though perhaps subdued, song of the heart—"The Lord reigneth."

In Him we rejoice in all our conflicts, and are more than conquerors (Rom. 8: 37), and yet in and of ourselves we are less than the least of all saints. This I find to be the universal experience of those who are passing on in the transformation and not stopping in experience or doctrine, or longer comparing themselves among themselves (2 Cor. 10: 12).

We have become tired of the round of duties that yield no life, and now seek that life as found in Christ alone, as the Living Word may bring it unto us.

Miss Greenwell, in the "Patience of Hope," says, "Within a few years a change has come, far more gradually than is generally supposed, over the climate of the Christian World, as if some mighty current like the Gulf Stream had set in, sending a warm breath across the universal Church, and breaking up the deadly ice of unbelief and indifference; and though this change may and will be accompanied with shocks and splittings, it is surely the prudent, not the wise, Christian who will on this account withdraw himself from its wide, soul-enlarging influence."

From early life I have been a member of an Evangelical church, but for years had felt that in my experience the claims of God were not met. I had come forth from the

grave of nature, but was bound hand and foot. I asked not for the comforts of grace, I sought not a hope of heaven, but my one longing desire was to satisfy God. I did not then conceive of His looking on me with pleasure and delighting in me. Canticles was to me a sealed book, and the promises of little worth. I saw that Paul and the early Christians had an experience of which I was ignorant. I had life but not the life more abundant (John 10: 10).

While in the world, the early Christians lived superior to it, and their one desire seemed to be to exalt and honor Jesus.

If I was redeemed, was not this my privilege as well as duty?

If I loved the Lord with my whole heart, soul and mind, would I not live as heartily for Jesus as they did? Was it thus with me? No. For a long time I watched those eminent in the Church, to learn where their loves and hopes really centered. Many were the tests I applied to them, eagerly, though with seeming indifference; watching to see how they would bear the ordeal, that I might thus come to a knowledge of the truth. Many, many are to-day engaged in like investigation. Christian, how is it with you? Do you stand as a light in the world?

I would occasionally come in contact with those who, in various circumstances in life, revealed a power ruling them, which to me was a mystery, and what my whole soul longed for. This was marked in my mother, and I have often said she was the means of saving me from being an infidel. Oh, ye Christian mothers, while you pray for your children's conversion and sanctification, have the "single eye" in your daily life. Whatever the present indication, sooner or later they must be saved, if while living thus you take a firm hold upon, and rest in, the covenant (Psa. 103: 17, 18). The following, with many other passages, were often brought to my mind with great power, "Ye are not your own, ye are bought with a price" (1 Cor. 6: 19, 20). "Whosoever is born of God doth

not commit sin" (1 John 3: 9). "Will a man rob God?" (Mal. 3: 8).

They convinced me that I was not right in the sight of God, and my whole being cried out to know the living way. I now see that He was not satisfied with my being saved, and was calling me to be a *disciple*, but as yet I had not apprehended the truth or the way.

After being long bowed in grief because I found not Him whom my soul longed for, I met a clergyman to whom I confided my state, thinking he would at once lead me into the light.

At first he did not seem to know what to say, repeating many texts at random; at length he replied, "You have not asked aright," and repeated "Ye ask and receive not, because ye ask amiss" (James 4: 3). In agony I said, "Do tell me how to ask, for I have done so in every way I could think." He said, "I don't know, but in some way you do not pray aright, the *Word* proves it, but go on and you will see."

Oh ye "blind guides" who as hirelings seek to lead and feed the flock! God have mercy upon you; how many of the lambs of the fold have been torn—yea, sacrificed, because of your indifference and inefficiency? I do not here refer to the faithful shepherds, who love the cross for Jesus' sake, and who are willing, if need be, to lay down their lives in His service. Had this one, who was professing to stand as in Christ's stead, opened to my view the fulness of grace, and shown me that all was mine, when I believed and appropriated it (Heb. 4: 3), I might at once have entered into rest; but as it was I was nearly driven to despair.

After many months I was in conversation with another clergyman, a man of God, and told him how long I had sought for peace, and failed to find it, because I failed to ask aright, and repeated the text that had been branded on my mind, when he very abruptly and even sharply said, "Stop! what is

the rest of that text? 'That ye may consume it on your lusts.' Well you know that is not the way you are asking. Let that alone—take promises suited to your case."

Great relief was given me, but I did not yet apprehend Christ in His fulness; this could not be until I had consecrated all, and I had not yet learned the way—that it was, *All for All* (Mal. 3: 10).

After devising and following every means possible to be brought into the right way, and finding all attempts ineffectual, I determined to give up all formulated creeds and doctrines, take the Bible and live closely by its teachings, cost what it would.

It seemed like a fearful venture, but if the way was therein revealed, should I not thus surely find it? If it was not there, and I was following a myth, I wanted to be made aware of the fact, then I could dare to fearlessly take my position as a skeptic. Here let me say I have deep sympathy for this class of individuals, for I was long verging on infidelity, from seeing much in professing Christians that proved to my mind that they had not found in their religion a satisfying portion.

Again my own persistent and ineffectual attempts to find what was claimed to be the Christian's portion had led me to doubt the reality of the interior spiritual life.

I was greatly strengthened in reading and studying a work entitled "Philosophy of the Plan of Salvation." This book is very helpful to a certain class of minds, who are seeking for a clearer knowledge of God, whether believers or skeptics.

In order to come to a full knowledge of the truth, *the Word must be tested by the life*. "Then shall ye know if ye follow on to know the Lord" (Ho. 6: 3).

We must do His will if we would know of the doctrine (John 7: 17).

I now saw that "Looking unto Jesus" (Heb. 12: 2) was to be my motto. "*Have ye so learned Christ?*" (Eph. 4: 20), the

watchword to guide me in the way. I was simply to follow in *implicit obedience*.

But I said, this will not do in these days; it will make me marked and peculiar in my ways, and that would not honor the Lord, for people would see *me*, not *Christ*. The word came, "What is that to thee, follow thou Me" (John 21 : 22). Human nature was the same then as now; God's claims the same. Jesus lived thus, and the disciple should be as his master (Mat. 10 : 24). His pleasure was to be studied. His will in all things to be sought. I had done this externally and intellectually, entombing Christ in creed and doctrine. I was now to let Him come forth and live in me, working out His life through me. I was thus to prove the reality of a religion I had long professed, and to decide by actual experience whether God was a living Father, Jesus my Saviour, and the Holy Spirit my Guide. I saw that I must dare to meet all He met; I must be willing to be rejected; to have my name cast out as evil; to go without the camp, bearing His reproach (Heb. 13 : 13); to be classed with a "peculiar people;" in a word, I was to do whatever I felt Jesus would if in my place. It was to be "no more I." Instinctively I shrank from singularity and publicity; and then, could I yield myself to go, I knew not whither?

The struggle was severe; I knew I was taking a step never to be retraced, vows never to be broken. The heavens seemed as brass, and midnight darkness was within and around me, yet grace triumphed and I was enabled to throw myself far, far out into God in complete abandonment, saying, "*Lord, make me wholly, wholly Thine, to do with me as Thou wilt.*" I deeply realized that my whole dependence was in Him, although it seemed as if He had abandoned me. If He would come, take possession of, and rule my life, all would be well. But would He do this?

Was it for me this grace was given? Yes, for *me*—the Word said “*whosoever*” (Rev. 22 : 17). Could I believe? “Lord, I do believe; help Thou mine unbelief,” (Mark 9 : 24). Again and again I repeated this, with a plea for forgiveness; if I was not all I claimed to be; “Lord, Thou knowest.” Yes, He did know; He saw the putting of my feet into the Jordan, and as I did so the waters parted (Josh. 3 : 13). The Israelites could not see the blood on the lintels (Ex. 12 : 22, 23), but God saw it. I could not see the atonement and redemptive power, but I knew it was there. All I had to do, or could do was to wholly yield myself and trust; to cease trying to *realize* the promises as true, but to *admit them as thus, on the simple testimony of God.*

Waiting upon Him, a deep, holy hush came through my being, and I entered into rest. All was left with God, and I realized a full acceptance. I had but recently lost my dear but invalid mother and had felt that my life-work had been taken from my hands. I now saw that my affections were to be transferred to Jesus, and as I had risked health and life itself for her, so I would now do this for Him if he desired. I was first developed in that which was natural, and now all was to be reproduced spiritually. *Following on*, the Light of Life had come into my soul, and I could say “Whereas I was blind now I see” (John 9 : 25).

“Many go through some prescribed course, and because they do not find the Lord “go away unto their own home;” but the one who loveth much, weepingly tarries, and beholds Him whom her soul longed for—hears His voice, and is commissioned with precious service (John 20 : 10–17).

My soul, learn thy lesson, and ever tarry at the appointed place, until thy Lord appears, and bids thee go endued with power to do His will (Acts 1 : 4, 8).

“ O ! the bitter shame and sorrow—
That a time could ever be,
When I let my Saviour’s pity
Plead in vain—and coldly answered
All of Self, and None of Thee.

Yet He found me—I beheld Him,
Bleeding on the accursed tree ;
Heard Him cry, ‘ *Forgive them, Father!*’
And my wistful heart said faintly,
Some of Self, and Some of Thee.

Day by day His tender mercy,
Healing, helping, full and free,
Sweet and strong, and O ! so tender,
Brought me lower—while I whispered,
Less of Self, and More of Thee.

Higher than the highest heaven !
Deeper than the deepest sea !
LORD ! Thy love at last has conquered :
Grant me now my soul’s desire,
None of Self, and All of Thee.”

CHAPTER II.

FIRST STEPPINGS INTO THE LIGHT OF LIFE.

“He giveth power to the faint, and to them that have no might He increaseth strength.”—(Isa. 40: 29.)

HAVING surrendered all, the enemy at once said, “You have given away all your liberty; you can never again go out or in without permission. Does that become an independent mind?”

Agonized for a moment, I said, “Lord, can I take back part?” “No! nothing. Do you wish to retract?” “No, Lord, but how *can* I do this? I am afraid I shall fail.” “Can you not trust me?” “Thou knowest, only keep me; Lord, I do trust thee.” Immediately the Comforter said, “My grace is sufficient for thee” (2 Cor. 12: 9). How soon He began to take of the things of Christ and show them unto me! (John 16: 14).

I now realized I was sealed for God (2 Cor. 1: 22; Eph. 4: 30); set apart for Himself, and living by the moment, began to look at the *right* of things and not to their relation to personal interests. I could no longer live over the past or look into the future, for in so doing I should fail to meet God, as He would come into the present moment; the mission of that moment would be lost and His pleasure not done in me as in Heaven. I must live earnestly and act promptly in the ever-recurring *now*. Madam Guyon says, “*Living by the moment* is the secret of holy living.”

Christ Jesus was now indeed the chiefest among ten thousand and the one altogether lovely (Cant, 5: 10, 16).

I no longer questioned whether these things were so. I knew whom I believed and found Him a satisfying portion. He freely bestows the wisdom, power and guidance that every son and daughter of Adam needs.

He who formed the plan of our lives can be the only true guide therein, and He is with us moment by moment, to develop us according to that plan. Co-operating with Him, our lives shall be a success.

Oh, ye who linger, come to the fountain opened ; accept the cleansing offered, and, walking in the Light given, you will know the peace that passeth understanding.

Having entered into covenant to do all the Lord's pleasure as it might be made known to me, I was in the open way and He would lead and supply all needful grace. I believed, and have seen the glory of God (John 11 : 40).

I would say to any who may be seeking the way of life, make a full surrender of self and all you have to *God*. Covenant to be *obedient* to Him in all things ; trust Him to keep you in a spirit of obedience, and moment by moment walk in the light of the moment. He will in His own time and way fill you with the Holy Ghost. His time and His way may not be as you may choose, and His voice may seem sharp and piercing, even to the dividing asunder of soul and spirit (Heb. 4: 12), yet in entire abandonment continue to wait upon and trust Him, and it shall come to pass that at evening-time it shall be light (Zech. 14: 7).

Let us look at Christ's example.

He laid aside His glory to come down, *down* to meet us. He came not seeking position or worldly honors, but as a servant to minister. But it was not appreciated. He was even reviled for so doing. We are to go forth in service, giving our powers, "hoping for nothing again" (Luke 6: 35). What did He not suffer for the Truth's sake ! He asks, "What could

have been done more to My vineyard, that I have not done in it?" (Isa. 5: 4). Yet He was despised and rejected of men. "It is enough for the disciple that he be as his Master" (Matt. 10: 25). His reputation was gone. "He hath a devil and is mad" (John 10: 20), but was His power weakened? Was it not thus that God within Him had the more perfect control? "Not by might, nor by power, but by My Spirit," saith the Lord (Zech. 4: 6). Is it not by walking in the Spirit, by losing sight of all but Him, that the same power works in and through us? "*I came not to do Mine own will, but the will of Him that sent Me*" (John 6: 38). Here is our teaching: He marks the way, and if in following our Leader the wisdom that we have called our own has to be laid aside, shall we grieve or question? If we would save our lives we shall certainly lose them, but if we are willing to lose them for His dear sake, we shall save them everlastingly (John 12: 25). Not only shall we save them, but, abiding in the Vine, we shall have fruitage (John 15: 5). Let us enter all the states of our Lord and gladly die the death, and we shall ere long come forth into full resurrection life and glory; and this life and glory I would not put far off, but daily making the most of the exercises given in the Spirit, we shall ere long apprehend all that is brought to us in Christ, "not unclothed, but clothed upon," of Him who brought life and immortality to light (2 Cor. 5: 4).

John G. Whittier says of truly devout souls: "The bent and stress of their testimony is the same, whether written in this or a past century, by Catholics or Quakers; self-renunciation—reconcilement to the Divine Will, through simple faith in the Divine goodness, and the love of it which must needs follow its recognition—the life of Christ made our own by self-denial and sacrifice, and the fellowship of His sufferings for the good of others—the indwelling Spirit leading into all truth, and the Divine Word nigh us even in our hearts.

They have little to do with creeds, or schemes of Doctrine,

or the partial and inadequate plans of salvation invented by human speculation and ascribed to Him who—it is sufficient to know—is able to save to the uttermost all who trust in Him. They insist upon simple faith and holiness of life rather than rituals or modes of worship.

They leave the merely formal ceremonials and temporal part of religion to take care of itself, and earnestly seek for the *substantial*, the *necessary* and the *permanent*.”

Holiness at that day was at a low ebb in all the churches, so that wherever I went the chilling monosyllable or sharp retort were too often given. Trying as this was, I now praise God for it. I was thus driven to God and enabled to live more recollected in Him, and many a rich lesson of grace I received. The valley of Achor became a door of hope and there I learned to know the Lord more perfectly (Hosea 2: 14-20). I needed this discipline; love and gratitude always well up in my heart as I regard His faithfulness in chastening me. Many timid, hesitating ones give themselves out in desires for a holy life and yet are not willing to pay the cost, not realizing that experience in overcoming difficulties and seeming obstacles is what gives the holy daring, Christian fortitude and patience needful in the Christian Warfare.

We must know that the “all things” are not for those who have the easy way in life, or those who by nature are most lovely, but to “him that overcometh.” “It is not ease but effort, not facility but difficulty that makes men.” We not only bring our energies to God, but with force of purpose are to use those energies as He directs. It is then we will know the voice, the power and the guidance, and will “go from strength to strength.” “*The way of the Lord is strength to the upright*” (Prov. 10: 29).

Upon an ancient battle-crest is inscribed a pickaxe and the motto: “I will find a way or make one,” which is an expression of practical materialism that has made many a man.

The symbol of the cross, with "I can do all things through Christ which strengtheneth me" (Phil. 4: 13), is expressive of the life and power that rules one who dwells in God.

In studying Christ, we see there is much of outward silence, and we learn that, in order to have the operations of the Holy Ghost realized in the soul, the fleshly activities must be stilled. Therefore let us so far as we may heed the injunction "Let thy words be few." How often to my sorrow have I learned that "*in a multitude of words there wanteth not sin.*" Words feed thoughts and would often lead us from the abandonment of soul which God at that time may have called for, and thus not only may many moments be dissipated, but we may lose a commission to some important service. In a new and deeper sense we may then sing "Prone to wander, Lord, I feel it."

Fenelon says "Speak only when obliged to . . . Only be faithful in keeping silence when it is not necessary to speak and God will send grace to preserve from dissipation when it is."

Our Divine Leader, when accused or misrepresented, "answered never a word," although by answering He might have saved His life (Mat. 27: 14).

It was a rule of that devout servant of God, Herman Franke, to "*Never make the things of this world a subject of conversation, except when God may be honored, or good done to our neighbor thereby.*"

Ceasing from our own words, no more doing our own pleasure, we enter upon the Sabbath of Rest and all that is typical in Isa. 58: 13, becomes ours.

In following these teachings we may be disinclined to go into society, or enlarge our circle of friends, but we can resist God in nothing. Where He calls we cheerfully go, or freely speak, doing all as service unto Him. To know the Lord's will and do it is service.

Another safeguard to me was the saying of one of the fathers "Go not where you have no need;" this teaching has often held me in the straight and narrow way and been very helpful.

That I may be faithful in opening the truth, as to the step-pings and helps in the way, I must speak of fasting and prayer as having been of inestimable value. Not that there is efficacy in fasting in itself considered, but as a means to an end; as reading the Word and prayer are thus made productive of spiritual good. At suitable times turning from all fleshly appetites, or abstaining from needless words, that the mind may centre in God, is most helpful to the soul, and has been so recognized by many progressive Christians in all ages.

At first these days were seasons of great conflict, revealing much of self striving for the ascendancy; but pressing on in God, the evil would be overcome and the new life strengthened, by which I was assisted into interior silence, and the days following were always in marked victory.

As the self-life became more extinct I ceased to have these conflicts and was no longer blessed in this form of service, only as the Lord might especially call me to it, whether for myself or for others.

There is much in the Word in regard to fasting in both the Patriarchal and Jewish ages. Our Lord also sanctioned it.

The early Christians observed these days, even after the Pentecostal baptism; how much more necessary is it for us in these days of skepticism and error. The enemies of the soul naturally abhor fasting, but if the Church stands with them in this and fails to mortify the affections, I fear it will fail to "see the King in His beauty," or "behold the land that is very far off." For the flesh must be subject to the Spirit, before spiritual things can be discerned. A writer has said, "The believer, as he advances in self-knowledge, learns to bless those piercing yet enlightening experiences of his own

weakness, which as it were let daylight within his whole spiritual being. He finds many things within him pitiable rather than sinful, hindrances from which he longs to free himself, yet learns even in these to recognize his true, though humble, friends and helpers. 'Him they compel to bear the cross.'"

If one desires to know and do the entire will of God, every moment but reveals what that will is. There are lessons to be learned, aggressive steps to be taken, and grace to be appropriated. Happy he who in all but sees an opportunity through which to be more fully molded into the likeness of Christ, and be brought into deeper fellowship with Him. Such an one is assured in John 15 : 5, that though in most untoward circumstances he is always bearing fruit. "So shall ye be my disciples."

Some of the children of God, on receiving the baptism of the Spirit, cease to partake of the Lord's Supper, believing that the ordinance was only to be observed "till He come," and they assert He has come to them, and therefore they do not require it. The Spirit will teach each one in regard to this as well as all other points. True it is that all ordinances point to the Eternal, and when we no longer receive them in the spirit, we come under law if we enforce them. As Christ is realized in me, I now partake of the sacrament as more fully feeding on Himself. In 1 Cor. 11 : 29, 30, we are taught that many failing to discern the "*Lord's body*" are made sickly and many sleep. Duly apprehending Him in the elements, might we not expect to receive of the life more abundant for soul and body, as truly as did Christians of the first century?

Miss Smiley, in speaking of partaking of Christ in the Eucharist, says, "Is it real, or only ideal? Is the cup a *testimony* or a *testament*? And if He indeed gives aught, as we receive aught, what is it, and in what manner is it given and

received? The Scriptures make answer, that Christ, our Passover, gives us *Himself*—that is, He gives us His Spirit and gives us His flesh and His blood.”

I had formerly spent much time in self-examination, but now learned that the secret of holy living was to watch the Lord and seek His pleasure. This gave no time for introspection, through which many lose spiritual power and give room to discouragement and also feed doubts and fears. One has said, “We never watch so diligently over ourselves, as when we walk in the presence of God, as He commanded Abraham.” The Psalmist says, “My steps are ever *toward the Lord*” (Ps. 25: 15).

It is said of one of the Holy Brotherhood, who ever sought to walk in the presence of God, that when he had finished a duty, he sought to know how he had discharged it; if well, he returned thanks, if otherwise, he implored pardon, and without being discouraged, set his mind right, and pressed on again in his exercise of the *presence of God*, as if he had never deviated from it. Thus he went on, until he was enabled in the greatest perplexities and hurry ever to keep in a recollected frame.

He was never hasty or loitering, but did everything in its season with an uninterrupted composure and tranquility of spirit. He says, “The time of business does not differ from the time of prayer, and in the noise and clatter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquility as if I were on my knees at the Blessed Sacrament.” “Unto this day, when Moses is real, the veil is upon their heart, but when it shall turn to the Lord, the veil shall be taken away” (2 Cor. 3: 15, 16).

The precious prayer, “Search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting” (Psa.

139 : 23, 24), is likely to bring testing, for His delight is to reveal to us any soul blemish.

As we watch for the answer, He may bring evil to light. If we shrink from His searching eye, we readily detect weakness and danger, and may not relinquish the point, until we can heartily and pleadingly cry, "Search me, O God," etc.

'Tis thus we come forth clothed in His beauty and strong as an army with banners (Cant. 6 : 4).

There will often be a conflict between the flesh and the spirit when cares and necessities press upon us, but receiving all as from the Lord we will triumph, and gain mighty uplifts into God. All He asks is the abiding in Him (John 15 : 7). We may never question why certain experiences are given to us while others are exempt.

A loving, obedient heart will receive all, with, "Not my will, but Thine, be done," and see His will, in the present discipline given. In the language of another, "We need the perfect trust, which will not only say 'Thy will be done,' but is satisfied when it is done." That will not only say, "Give us this day our daily bread," but will also eat the bread when it is given.

Upham's definition of resignation, "a perfect coincidence of the finite mind with the Infinite," has often been a source of strength to me. I applied it to present providences and in the most trivial things in life, and clearness on these points rendered many others clear.

Mahan says, "When Christ is in us, external tribulations will have no more powers to approach our sensibilities and disturb the deep rest of our spirits in Him, than the hosts of Syrians had to break through the fiery circle which surrounded the prophet of God.

But if Christ be not in us, the world within, with its warring lusts, carking cares and bewildering perplexities, will make our sensitive nature its perpetual prey, and sin will reign in our mortal bodies."

If one will live in the light of God, he may have the cares of a Paul and not be overcome (2 Cor. 11: 23, 30).

Thanks be unto God who giveth us the victory, through our Lord Jesus Christ (1 Cor. 15: 57).

The Bible now became inexpressibly dear to me, as revealing so much of the will and pleasure of Him who was more to me than life. "Thy words were found and I did eat them and Thy word was unto me the joy and rejoicing of my heart." For many months after being sealed for God, it was my constant habit upon taking the Word to read, to hold it closed before the Lord until I had asked the Spirit, who was my Teacher, to silence all opinions of my own, destroy all prejudices and write on my heart what He meant who indited the Word, that it might thus be to my soul a direct message from God, and thus, as it were, bring the Spirit from the depths to the surface, where I might meet Him. The plain simple English of the text would open in a beautiful manner, until it became to my soul the Living Word. When I walked, it led me, when I slept, it kept me, and when I waked, it talked with me (Prov. 6 : 22).

It has been my guide, my staff, my bread, my counsellor and my comfort all through my pilgrimage. I have never been free to follow out theories, but only to seek a closer walk with God, and this walk I have found to be by the way of the Cross.

If we would abide with Jesus we may be called to go with Him, where self says "Impossible," but He must be allowed to lead as He will, and "Whatsoever He saith" unto us, we must do. Our covenant demands this. We can do all things through Christ strengthening us (Phil. 4: 13). Only let us step in the divine moment, just when He steps, no laggard movements or hasty runnings before and all is well. In Him we live and move; also He in us works "to will and to do of His good pleasure."

Recognizing this, we live superior to all our spiritual foes. Depending on God to show us His pleasure, instinctively, as it were, we may usually know what to do and what not to do.

When, however, the way has been obscure, patiently and *believingly* waiting in God, all would in His own blessed time be made clear. The unwavering testimony of the faithful is, that "God is faithful to His promises." With the upright thou wilt show thyself upright" (Ps. 18: 25).

The pressure often comes upon us, and feeling that we can not wait, we incline to direct our own steps, depending on God to bless us as we go, but I have learned that a *hurried spirit is of the enemy*, and when feeling thus, is just the time to wait on God, lest we be misled, or perhaps be overcome of evil.

As soon as I had an intimation of His will, cost what it might, I pressed on into it, and soon found Him to be the way. In Him I found truth, and from Him I derived a new life (John 14: 6).

Well do I remember how cheeringly the truth one day came to me, that *Christ* was the way, and walking in Him I could not wander into by-paths.

Though the steppings be in intense darkness, and He may go we know not whither, and all our nature may be convulsed as we follow Him, yet through the "rent veil" we shall behold the Holy of Holies and more fully apprehend the truth. Some one says, "We no longer labor among admirable, but mysterious, shadows of the good things to come, but we have a living model, the word of truth."

Jesus Christ is the Way in which we must walk, the Truth by which we are taught, and the Life by which we live. In Him we have the substance, of which the ancient fathers had but the shadow.

If they entered upon the interior life, how much more incum-

bent is it upon Christians to do so, who are permitted to handle as it were the body and blood of the Lord Jesus."

The promise that the Holy Ghost should "dwell" in me, "teach" me, and "show" me "things to come" (John 14: 17, 26; 16: 13), had hitherto been hidden, but to the praise of His dear Name I love to say, that He came into my being all unperceived, teaching, leading, restraining, comforting and upholding me, pressing home promises appropriate to my passing need, enabling me sweetly to lie down and rest, or boldly to walk out upon them, and thus learn more of His all-sufficiency.

Gradually I awoke to the fact that I was feeding upon the old corn of the land (Josh. 5: 12), and He was fulfilling Scripture concerning me.

Every place that the sole of my foot trod upon He was giving me, and I was "more than conqueror" (Josh. 1: 3).

I did not always *see* victory. Oftentimes there was seeming defeat, yet I had walked in the way my Guide had opened, and God sees victory in every act of loving obedience. The word is, "whatsoever He doeth shall prosper" (Psa. 1: 3). One warm afternoon—August, 1879—I was led to take my pen. Looking to the Lord for needful help, I wrote what had been given me to say, but there were so many defects I felt that I must rewrite; again there was failure.

It seemed as if I must be wrong, and I looked to see if the work could be laid aside; but, no! I then sought most earnestly for Divine aid and for an especial inspiration so long as the work was of, for and unto Him, but the more intense was my prayer the more defective was my work.

Tea time came; I could see nothing accomplished. With a burdened heart I waited on the dear Lord, to see why that laborious and seemingly misspent afternoon had been given. After a little time of silent waiting the words were given, "suffering being tempted." Light at once came in. I said to myself,

“Jesus suffered thus, and can I not watch with Him the one hour?” (Mark 14: 37). Gladness at once filled my soul; I triumphed in God. Soon it again came to me, “suffering being tempted,” and waiting for an interpretation, I saw that I had erred in regarding this service lost. When God’s own Word had assured me that while walking in the light, whatsoever I did should “prosper,” God had a purpose in filling the afternoon as He had; that should satisfy me.

Neither word or work could return to Him void, and inasmuch as it should accomplish what He designed (Isa. 55 : 11), I should by *faith* see He had given me “good success” (Josh. 1: 8). It was a precious lesson, through which I was afterwards enabled so to trust God as *never to see failure while walking in the Spirit*, and I praise Him for the exercise of faith given me that afternoon.

“ As sweeps the strong, swift river-tide
On to the mighty sea,
The currents of my will would hide
And lose themselves in Thee ;
As turns the needle to the pole,
Changeless from hour to hour,
So God-ward moves my willing soul,
Drawn by Thy grace and power.

I stand amid life's vanished joys
That once were held so dear,
As children 'mid their broken toys
When love has dried each tear ;
While every cross before me set,
And every heaven-sent pain,
Bids me the former things forget,
And count my loss but gain.

Oh ! Father-Heart, on which I lean,
So tender and so strong,
Each new touch of Thy rod must mean
A note in heaven's “ new song : ”
I would not mar that wondrous strain
Which all the saved shall sing,
By murmuring o'er the passing pain
This little life can bring.

I would rejoice forever more,
And live in ceaseless prayer,
And still with thankful heart adore
The Christ whose name I bear ;
And when the last, glad hour shall come,
That brings me rest and heaven—
Thy child shall praise Thee, safe at home,
For all which Thou hast given.”

CHAPTER III.

REDEEMED FROM SIN.

“Sin shall not have dominion over you, for ye are not under law but under grace.”—(Rom. 6 : 14.)

GLORIOUS truth! Freedom from the dominion of sin—this is salvation.

In proportion as I came into the light my view of the dreadful nature of sin deepened. Temptations constantly pressed me. Mistaking them for sin, I felt that the more I loved Christ the more I sinned against Him. I was grieved, to the heart and at times well-nigh crushed because of this, and prayed most earnestly to be delivered.

I begged the Lord to only chide and reprove, thinking this would impart a quickening power, and I thus be helped; but, no! the more I plead the more He smiled into my soul. Not understanding this, I cried out, “O wretched man that I am, who shall deliver me?”

One day I asked my pastor how it was that God gave us natures that obliged us to sin and then laid the curse on us for sinning. It seemed irreverent to speak thus, but I was desperate and would expose the entire wound, that I might thereby gain the perfect cure. In the course of his remarks he said, “Temptation is not sin. Carnal desire, when it hath ‘conceived,’ when it is allowed to rest, bringeth forth sin, (Isa. 1: 15), but when it is hated and resisted we but suffer being *tempted*. Jesus suffered thus, and yet without sin” (Heb. 4: 15). A flood of light came into my being. I knew I had not for an instant known anything approaching com-

plicity with any evil. I hated with intense hatred everything that did not tend towards God, and my whole being was on the stretch for a knowledge of His will.

I saw at a glance that the Beloved had taken me into fellowship with His sufferings (1 Pet. 4: 13), and I was filled with joy commensurate to the sorrow, and could "count it all joy" that the temptation and testings were given (Isa. 1: 2).

I was not sinning, not grieving my blessed Lord. No ! He had kept that which I had committed to Him (2 Tim. 1: 12). Thus was opened to me the precious truth, "He that abideth in me sinneth not" (1 John 3: 6). Finney says, "I have long been satisfied that the higher forms of Christian experience are attained only as a result of a terribly searching application of God's law to the human conscience and heart."

Sure am I that my own experience would verify this assertion. Having placed all I had on the altar of sacrifice, I felt that my life must be squared by the law, indicative of God's pleasure. This brought many enemies to light that must be overcome before I could inherit the "all things" (Rev. 21: 7).

The command is, "Walk before Me and be thou perfect" (Gen. 17: 1). "*Me*"—not the people. "Do you say this is *law*? Very well, but the Spirit gave it to me in grace also. He sees perfection of love and life when "she hath done what she could" (Mark 14: 8).

I find the point to be gained is, to have the will with God regardless of feeling. Self claims "feeling." God says "faith."

Though I gave myself to be baptized into Christ's death, and numbered myself among those to whom it is said, "*For ye are dead, and your life is hid with Christ in God*" (Col. 3: 3), yet I have learned that we do not at once come through the reality of death into full resurrection life.

"In crucifixion there was not instant death ; there was the driving of the nails, the bleeding, the exhaustion from hunger

and thirst, until the full death came on. Paul acknowledges that he was not dead, neither was he perfected on all points (Phil. 3: 12). "I die daily" (1 Cor. 15: 31). "Let us therefore as many as be perfect be thus minded."

Rev. Andrew Jukes says, "The faith that you can come to Europe in ten days, and that if you take a ticket all is done for you, is a very different thing from the voyage itself, and the actual experience of crossing the Atlantic; and just so the joy of faith in Christ, that you are already perfect, is not the same thing as the experience of being made perfect through suffering, even as He was. This, and this only, is the royal road." But what if I am wrong and do not see my way rightly? "If in *any thing* ye be otherwise minded, God shall reveal even this unto you" (Phil. 3: 15). "I will instruct thee, and teach thee in the way that thou shalt go" (Psa. 32: 8).

We are to claim and expect the leading, and shall have it, *provided* the separation for God is full and complete.

We are complete in Him (Col. 2: 10), and rich and poor may alike bask in the sunshine of the promises.

"The meek will He guide in judgment" (Psa. 25: 9). "H. W. S." says, "Sanctification is not a state, so much as a walk, and every moment of that walk we need the Spirit's presence, as much as we did at first.

If failure ever comes, it will be from a want of consecration, or a want of trust. It is never either the strength of our enemies, nor our own weakness that causes us to fall."

As we begin to listen to God, we shall find that we have a living God to speak to our consciousness. In the most untoward or trivial circumstances, and when least expected, He will voice Himself, and we shall see the force of the command "Watch" (Mat. 24: 42). I seemed to have been ushered into a new world. The principles and aims that governed my life were new to me, opening riches of grace, and upholding

by a power hitherto unknown, but, more than all, I was now freed from condemnation.

My desire had been granted; I now felt that God was satisfied with me, as I abode in Christ, and I was "more than conqueror;" continually I could sing:

"The peace of Christ makes fresh my heart,
A fountain ever springing."

For a time I was puzzled to know how to reconcile the texts concerning sin, but the truth gradually came to me that Solomon's words in 2 Chron. 6: 36, and Ec. 7: 20, were rightly said of those in whom the Spirit did not abide, He having not yet been given.

In Rom. 3: 10, we see that it is man in his natural state that is spoken of. "All have sinned, and come short of the glory of God." "There is none that seeketh after God," but of the Christian it is said, "He that abideth in Him sinneth not."

In redeeming us to Himself, Christ does not destroy our personality, but gives a new life, through the incoming of the Holy Ghost. Then we have new desires, new hopes and joys, and the fruit of our lives, instead of being unto death, is unto life eternal. Bonar says, "The Holy Spirit is not the same as the New Man, nor does He make in us a new personality, but occupies us in every part, and in occupying, transforms and purifies.

Thus we live through the vitality of another, become strong through the strength of another. His wisdom and holiness become ours, and we think, feel, and act, through the energy of another. Hence the apparent contradiction, "I live—yet not I."

Our temperaments remain unchanged, but the evil propensities are destroyed and the bent of all our affections is turned Godward.

There is a divine purpose in every individual being constituted as he is, and when we will let Christ take us, just as we are, and live through us just as He will, He can accomplish His purpose, and through us hasten the latter-day glory. I would not say that I live without sin; I do not recognize the I. It is, “*No more I*, but Christ that liveth in me.”

“The good in which I now rejoice,
Is Thine, and only Thine.”

Why should any seek for goodness in themselves? Christ declared that only God was good. We see and deeply feel our imperfections and are tempted to bemoan ourselves, but we may not tarry a moment thus. Precious time is allotted us that we may *cease from self*, crowd out of the imperfections and sins into God, and by taking in more of the Christ, are to press onward to the mark.

Kept by Him from evil, even the *tendencies* that might give occasion to sin are overcome, and where sin abounded grace much more abounds (Rom. 5 : 20).

“The son of the bondwoman shall not be heir with the son of the free woman” (Gal. 4 : 30). “Thanks be unto God who giveth us the victory through our Lord Jesus Christ” (1 Cor. 15 : 57).

Let us not speak of latent, or original sin, for we have left it all with Christ. He hath put away sin by the sacrifice of Himself (Heb. 9 : 26).

We stand before God complete in Christ. As Christ died unto sin once for us, and now liveth unto God, let us “reckon ourselves to be dead indeed unto sin, and *alive* unto God through Christ Jesus” (Rom. 6 : 11). In Christ there is perfect redemption. The one work of life is to make this redemption fully ours.

St. Augustine says, “And I inquired what iniquity was,

and found it to be no substance, but the perversion of man's will from Thee the Supreme toward lower things."

The Theological Germanica has this: "The Scripture, the faith and the truth say sin is naught else but that the creature turneth away from the unchangeable good, and betaketh itself to the changeable, that it turneth away from the perfect to that which is imperfect, and most often to itself." "*The law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death* (Romans 8: 2). What a redemption !

We are brought into freedom by the promise, given long before the law, which has "been a schoolmaster to bring us to Christ," "but after faith has come, we are no longer under a schoolmaster" (Gal. 3: 17, 25).

Many profess that faith has come, but only those who live in "the Spirit of Life," and are delivered from the legalism of carnal commandments, can be judged by the "Law of the Spirit of Life" (Rom. 8). "Ye are not under the law but under grace" (Rom. 6: 15). It is wondrous teaching that "if the Spirit of God dwell in us," we are no longer reckoned in the flesh (Rom. 8: 9).

The penalty of the law has not only been met in Christ (Heb. 9: 26), but the righteousness of the law is fulfilled if we walk in the Spirit (Rom. 8: 4). Receiving this truth, let us "awake to righteousness and sin not" (1 Cor. 15: 34).

"Shall we continue in sin that Grace may abound? God forbid ! How shall we that are dead to sin live any longer therein?" (Rom. 6: 1).

If we allow our wisdom and skepticism to oppose this teaching, do we not make God a liar ? The blessing is ours in proportion as faith appropriates it. "If we walk in the light, as He is in the light, . . . the blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1: 7). Some affirm, that those who hold these views, think they are infal-

lible. We claim infallibility for God only; walking in Him we may not question our course.

For a long time I opposed the term perfection, as applied to the Christian character, not making a distinction between applying this term to us as individuals and to our state in Christ, but is it not a Bible term ?

What is a Christian but one who follows Christ ? Does He ask us to follow beyond our present capacity ? Will He be satisfied with our doing less than this ? Will Love allow of our being aught else than a perfect follower, though an humble one ?

We are far from faultless in our own and others' estimation, and have to acknowledge imperfections inadvertently rendered, and in deep self-abasement seek to be freed from every spot and wrinkle, whether manifest or otherwise.

Our prayer is, "Forgive us our *trespasses*," "That which I see not teach Thou me," and, in His own blessed time and way, truth after truth is presented, revealing our weakness, and spiritual foes, as we are able to bear it.

He gives light to our present capacity for receiving : "I have many things to say unto you, but ye cannot bear them now." When we are made to see an evil or a truth is manifested to us, we are responsible for that light, and sin if we heed it not.

Thus our character is being perfected in Christ, though our state was made perfect before God the moment we accepted the atonement offered.

If those who mourn their sins and shortcomings, though seemingly living sanctified lives, would simply rest in perfect faith in the atonement, regardless of experiences, their light would soon break forth as the morning, and their sorrows would be soon turned to joy.

There is a class who say, "We have no sin," and come not to the Fountain opened for their cleansing. May God have mercy on them !

We are asked, "Do you make no mistakes?" *God* sees no mistakes in the life of the fully obedient one who is trusting Him.

While our present capacity is fully yielded to God, we cannot watch our ways and seeming mistakes--I say seeming mistakes, for, many times, what have appeared to be such have proved to be of richest good and could not, without loss, have been left out of our lives.

Seeking to walk fully in the light of God, *He* will regulate and control all as shall be for *His* glory.

Failing to apprehend Christ, and walking in our own wisdom, we often "call evil good, and good evil."

"Ill that He blesses is our good,
And unblest good is ill,
And all is right that seems most wrong,
If it be His sweet will."

Baptized into His spirit, can we ever show resentment? "He opened not His mouth." Can we report evil of others or speak of any ill-treatment we may have received? (1 Cor. 13: 7). "Be not overcome of evil, but overcome evil with good." While being tested on these points, the text, "*Thou God seest me,*" has often been to me as a tower of defense, into which I have retired and been saved from spiritual foes.

If the interests of Christ, however, demand that we should speak of evil manifested in another, we cannot be true to Him or to our covenant vows and withhold it. Our lips are the Lord's. He must close or use them when He will. If our words and ways are acceptable, it is all of God, for it is He that wrought in us to will and to do. If we are repulsed, we are to rejoice, being made partakers of Christ's sufferings (1 Pet. 4: 14).

Passing on thus, we necessarily obey the injunction, "As ye go, preach" (Matt. 10: 7).

It is not enough in our abandonment that our *wills* are held in God, but our *love* must be perfected. "Love is the fulfilling of the law" (Rom. 13 : 10). This is the guiding star, and not will. "He that dwelleth in Love dwelleth in God" (John 4 : 16). Not so with the will, for we act according to our apprehension of right or wrong. Paul's will was fixed for God, and he verily thought he was engaged in His service, while persecuting the Christians (Acts 26 : 9-11), and, under a like hallucination, rivers of blood were poured forth in the middle ages; the inquisition was thus called forth and sustained, and too often do we find this spirit manifested in the church at the present day : danger always lies in our path when we are thus deficient. Human nature is as likely to be overcome of evil now as at any previous age. Our only safety lies in being made perfect in love, for He that is made perfect in love is made perfect in God.

"Though I have the gift of Prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not love, I am nothing ; and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing" (1 Cor. 13 : 2, 3).

Thus danger lies before every one, for the enemy is ever ready to take advantage of our weaknesses and to lead us astray. Our wrestling is not against flesh and blood (Eph. 6 : 12).

We have need to try the spirits. The ardent, impetuous soul, failing to properly heed this, often presses into error. The investigating mind is inclined to great liberty in reading or seeking knowledge (as was that of Eve), often thus losing sight of Christ, and so may be tempted to partake of forbidden fruit. The humble, conscientious one is chafed, and led to much that the Lord does not impose.

Let us ever remember that looking unto Jesus is our safe-

guard, and the promise sure. We must walk firmly, not stopping in our onward course till the goal of perfection is reached in redemption of body, soul and spirit.

A short time since I met a lady who seemed very earnestly desiring to be fully obedient to the will of God, and ready to follow at any cost if she but knew the way. Sometimes she felt she had a confession to make, and it had been before her for over a year. I said, "Why do you not make it? The teaching is, 'Confess your faults one to another' (Jas. 5: 16), and it often helps one wondrously in the way by bringing them low before God, into the place of blessing." I found, however, that by so doing she would expose a hidden evil without good results and probably cause much sorrow to an injured party who was wholly unaware of the facts. She had prayed so much about it, to learn whether the pressure on her was of God or whether it was Satan annoying her, that her mind had become morbid, so that she was incapable of discerning the Lord's will.

I told her it seemed very clear that it was the enemy trying thus to worry her, but that we might not reason about the probabilities in the case. *What would Jesus do in her place?*

He went with words that caused suffering, sharp words too, but why? Because of their sin. To all others He appeared as a comforter. Here there was no sin to be rebuked, therefore she would carry suffering to an innocent one. She was the rather to be a messenger of comfort and joy.

As we communed thus the Spirit enlightened her darkened mind, and she found rest.

I write this, thereby hoping to encourage some tried and tempted soul to turn from human wisdom, and simply study Jesus. Study Him in the written Word as well as in Spirit and providence. This is never opposed to the law of the Spirit of life and we may safely rely on its teachings.

Dr. Mahan says, "Great fights of affliction," "divers temp-

tations,' 'fiery trials,' and 'resistance unto blood,' 'striving against sin,' are eras in the hidden life, not for inglorious defeats, but for glorious victories and triumphs 'through the blood of the Lamb and the word of their testimony.'

The reason, and the only reason, why any believer, the feeblest as well as the strongest does not 'stand in the evil day' is, that he *expects* to fall, and in so doing casts away his confidence.

We are to expect that Christ will keep us. The corn of wheat has fallen into the ground, now let it die. 'If thou wilt believe thou shalt see the glory of God.'

At all times and under all circumstances, expect to be *more* than conqueror through Him that loved you; then shall you be 'as Mount Zion, which cannot be moved, but abideth forever.' Whatever may come into our life, bringing us nearer to God, must honor Him, and give an experience of His love and faithfulness that will ere long cause us to cease from all sorrow and fear, and enable us to say truly 'all things work together for good.' "

"Pris'ners of hope, be strong, be bold;
Cast off your doubts, disdain to fear;
Dare to believe; on Christ lay hold;
Wrestle with Christ in mighty prayer;
Tell Him,—We will not let Thee go,
Till we Thy name, Thy nature know."

CHAPTER IV.

DRESS AND EXTERNALS.

“Ye are not your own.”

IN the consecration of all, the dollars and the pennies were the Lord's, and He must direct in their use. The voice to me was “Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God” (1 Cor. 10 : 31).

The “single eye” was required. I was to care for the body, as a sacred trust, in such a manner as would make it most efficient for God. I could no longer partake of any kind of food or drink that might be injurious merely because I liked it, or avoid another because I disliked it, for in so doing I was serving self, and the motive sinful. “Ye have not so learned Christ” (Eph. 4 : 20).

The question for the Christian is, “Will it make me stronger for God?” “Do I take it in purity?” Doing this, faith may claim the glorified presence, and thus we go forth strengthened, even as from a sacrament.

I was called to renounce tea and coffee taken as a beverage, as well as other stimulants, feeling that I should find in Christ the strength needful for daily duties.

It seemed to be a lack of faith, and dishonoring to God, to use a *stimulant*, in order to perform a duty *He gave*. As a stewardess for God I also felt I could use the money intrusted to my care in a better way than for condiments or perfumery.

“We have been called to liberty, only use not liberty for an occasion to the flesh” (Gal. 5 : 13).

We live not as “beating the air,” life being a grand and

glorious reality. "I do all things for the Gospel's sake, that I may be a joint partaker thereof" (1 Cor. 9: 23).

As I could not take superfluous stitches to the glory of God, I was clearly led to a simple style of dress, thus having increased time, money and strength to devote to the interest of His cause. It is when all the tithes are in the storehouse that His treasury overflows for His loved ones (Mal. 3: 10), and yet we must remember "the Kingdom of God is not meat and drink" (Rom. 14: 17). External observances become a snare to us, unless our faith apprehends *Christ* in them.

"If righteousness come by the law, then Christ is dead in vain" (Gal. 2: 21). Let us not mistake effort for faith, or means for the end.

What we want is the shortest, most direct way to *God*. When He alone fills the mind's eye, we are prompted by love in all we do, and faith becomes a natural sequence, but if we do not obey the teachings given, or the desires that well up in the soul, we grieve the blessed Spirit of God by whom we are called, and a veil is thus drawn between us and the Holy of Holies, and the cry comes "O my leanness, my leanness!"

I learned that in the New Life we should be as free from the world's fashions and views as the angels are. Purity, modesty, economy and the good of others was to be sought. The Spirit will lead in this. It is "Holiness unto the Lord" to which we are called, this is inscribed on our banner, and we cannot live as unto men; the honor that cometh from man becoming of little worth—yea, distasteful.

When an external pressure comes, to induce us to bend to the opinions and ways of those about us, the language of the soul can only be that of Nehemiah to Sanballat, "I am doing a great work, so that I cannot come down" (Neh. 6: 3).

At one time a lady, who had thought I was too strict in my course, came to me, saying she was awakened very early that morning, and I was immediately brought before her, and the

word "bondage" was given her for me. She did not judge in the matter, but brought it as a message from God.

I was sorely tried, and wondered why God had not told me that I was in bondage. Had I grieved Him, or in any way shut off His teachings? As a bride would seek her husband's pleasure, so had I ever sought His. I bowed low and waited for an explanation. As I did so He led me to review my leadings to the present time, and I saw that I stood free in Him. Yes, *free!*—except in the matter of putting on plainer dress. Then it came in great clearness to me, "Here is your bondage." "Why, as though living in the world, are you still subject to ordinances—touch not, taste not, handle not,"—which to me meant *nonconformity to the world*.

I said, Lord, is that text for me, and on dress? The answer came, "You are My *child*; you are free to dress as you will, *only in the Lord!*" I need not longer use money for superfluities when there were so many ways in which I could dispose of it in the interest of my King.

If you say that the Lord is not interested in such trifling things as our food, dress, etc., just call to mind how He directed in regard to the erection of the tabernacle, its coverings, curtains, vessels, etc., and notice His minute teachings in reference to the temple.

He not only appointed the Priests and Levites their duties, but He directed in regard to the building—the utensils to be used in the service to which they were called, with the weight of gold and silver in each—and His command was, "Thou shalt make all things according to the pattern showed thee in the mount" (Ex. 25; 1 Chron. 28). Does God care less for us, temples of the Holy Ghost?

Some one here may ask, "Does not God love beautiful things?"

Most truly He does, but as He rules in nature, and produces what He will, so must He be allowed to govern us severally as

He will, performing all that is pleasing to Himself, and everything shall be pronounced "good."

Our fancies, desires, opinions and tastes must all be as truly subject to Him as our temperaments and passions are. He would mold us into His own likeness in character, and into a fitness for the work before us; as we are wholly ignorant of His plans, the one point is to follow the pattern—obey the voice as God may give it to us individually.

I was at one time in the Philadelphia Academy of Natural Science. As I went about viewing the stuffed birds, I was filled with admiration, and my heart was lifted in praise to God as the maker of all. Suddenly it came, "Does God so beautifully clothe the birds, and does He want you, His child, to go in such an unattractive dress?" It came with such sharpness that it pained me. I said, "Lord, Thou knowest; I am willing and glad to receive new light, but I took my present style at Thy bidding—Thou canst not reprove me."

The answer to my soul came, "Watch." I saw it was to be proven to me whether it was the voice of God, or whether it was "Satan as an angel of light." As I went on, the beauty and variety seemed more and more marked, and I said, "Yes, all of God." "Dost Thou desire me to adopt a new style? Anything, dear Lord, for Thee." At length I came to cases of birds in plainer plumage, dull grays and browns, and to some that were almost hideous; birds of great strength, but they had not the beauty of tint that distinguished those I had first seen. The eagle, fitted for long, untiring flights; the ostrich, for speed; the albatross, for endurance; these all showed only the beauty found in perfect adaptation to a desired end.

When I had finished my round, I sat down to rest, and waited on God for my lesson. It was this: God has a purpose regarding all things.

As I studied Him, in law and Gospel, in nature and grace,

I saw He had a plan to be wrought out, and my heart responded, "Thy will be done in me."

As I had walked in the intimations of His will in the past, so let me continue to do, not seeking to mark my style by any opinions or leadings not received in the mount.

With new force came the words, "Be content with such things as ye have" (Heb. 13: 5). "Be not conformed to this world" (Rom. 12: 1), but to the voice and will of God.

Having a naturally intense love for the beautiful, I might easily rob God by selfishly gratifying my taste, but now, having for years been guided by the Spirit in reference to these matters, I can truly say, "Old things are passed away; behold, all things are become new" (2 Cor. 5: 17).

My taste, which had become perverted from the channels in which God would have it flow, has been so cultivated in the school of Christ that I often wonder how I could have called many things beautiful which are now unattractive because they obstruct the way of the Lord.

I now see exquisite beauty in some of the most common things as I meet them in Him, so that my soul is enriched and made glad by new beauties appearing all the way.

"But shall we not cultivate the taste given us?" Yes, just so far as we may without compromising the principles God has laid down for our guidance, but this brings us right back to the command "Walk in the Spirit." The "single eye" must be in all that we do.

Artificial flowers have always had a charm for me; why not gratify my taste and love for them? What is the tendency? Following this query would lead me to see that the study of an artificial flower, however perfect in its parts, has an earthward tendency, not satisfying to the soul, while an examination of a blade of grass or the most common flower of God's own handiwork will open up new beauties all the way. The spiritual lesson will deepen and the soul be made to hunger

for more and more of God. Loving the Lord with all the heart, can we turn from the cries and claims of priceless souls, that we may yield to a mere fancy and decorate the perishing body otherwise than as God directs ?

In speaking to a sister in the Lord in reference to this matter she remarked, "I do not think it is right to wear flowers, but I can wear feathers, for they come from God's own hand."

It is true God made the feathers. He had a purpose in so doing, but in our appropriating them to ourselves, in needless adorning, may we not become a stone of stumbling to some dear one who may not discriminate in the distinction made, and through our influence be encouraged in a liberty that will not tend to godliness ?

"The king's daughter is all glorious within" (Psa. 45: 13).

Let the same Architect who appoints and executes the inward adorning direct also what the outward shall be.

Many dear ones of limited means, pressed by their surroundings to expenditures they can ill afford, pant for gospel freedom, and need our sympathy, and claim our help. May we not thus "remember them that are in bonds, as bound with them ?"

Loving our neighbor as ourselves, shall we not seek a code of principles that may be safely followed by all ? Thus to the weak become as weak. Instead of the plea for "a moderate style," so as not to be noticed, shall we not plead separation from style ?

Many, regardless of the "single eye" in which is given "simplicity, unquestioning obedience, and child-like love," perjure their conscience in going beyond the limits of their purse, to say nothing of the time and strength they have covenanted to use only for God, and have thus brought on

financial, if not spiritual, ruin. If each dear one would only step with Jesus and

“Dare to be right,
Dare to be true,”

words would fail to tell the misery that might be saved.

We know that we are in an enemy's country; snares and pitfalls abound on every hand and evils multiply. What shall the pilgrims do?

Shall we loiter, because saved from the fear of evil, until the incoming tide engulfs us and our companions? How many have fallen thus by unconsciously going beyond their depth, who might have been saved but for, “What will folks think?”

One summer, while at the sea-side, I was told that in order to learn to swim I must walk out into deep water, and then turn and strike for the shore.

Soon after this I thought I would try it. Not thinking about the tide I fell into the undertow. Each step was carrying me beyond my depth, with no power to resist, and no help at hand.

I lay back against the water with all the force possible, but in vain. The water was up to my neck. One step more and it must come into my mouth. I thought if this is the way hence, it is as short and easy as to go from a downy bed.

But was it of God? It was easy from habit to look to Him. I said, “Lord, what is it? Is this right?”

In an instant it came, “Turn and throw yourself on the wave.” I said, “I cannot, for I shall lose all by the effort.”

Again in great earnestness and almost sharpness it came: “Turn and throw yourself on the wave.”

I quickly turned and made a leap as I would throw myself into the arms of Jesus. The voice said “Again!”

The act was repeated and another step gained. Then the words came “Follow on thus.” I did so, and was saved. Had

I not been fully restful in God, or, being restful, had not been fully obedient, I must have forfeited my life.

To those who are well-nigh engulfed in sin and misery, or in bondage to this world, comes the message "Turn and throw yourself on God."

Look not to the waves or your inability; get the mind of God and follow it. He will bear you safely through all to the desired haven. I had to face directly about before I could cast myself on God. That was the trying point. Having done this, the way was easy. So you will find help, and an all-sufficiency of grace when you turn fully to Him and follow as He may bid you.

When God only is known and followed in full obedience, whether the way be easy or not, He will "always cause us to triumph."

Let us who feel stronger, and have freedom in God (which the half-consecrated can never know), *beware* lest by our liberty others be destroyed, or at least "*be made weak*" (1 Cor. 8: 11-13). How can those who are risen with Christ in heavenly places, stoop to engage in the frivolities or needless fashions of life?

Anna Shipton says, "The man created in Christ Jesus, and who has entered into fellowship with Him, will no more seek enjoyment in the things that before satisfied him than the lark, that rises with his song in the summer air, can return to his shell prison in the mother's nest."

"Wherefore, come out from among them, and be ye separate, saith the Lord; touch not the unclean thing, and I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6: 17).

We hear the wail of a weak faith on every hand; how can it be otherwise, for "How can ye believe who seek honor, one of another, and seek not that which cometh from God only?" (John 5: 44).

We do not advocate any particular style, or color, in dress, or cling to any form, but when we see fashion-books, and the continually changing styles consulted, and the readiness manifested in heeding directions given, perhaps by a worldling; when we see rows of needless buttons and meaningless bows, yards of ruffling and superfluous trimming—dollars shut into jewelry, and even the flesh pierced to receive it, we can only say, “Have ye so learned Christ?”

Many dress for influence. Christ laid aside His, that God alone might work.

If any would win souls, let them be “filled with the Spirit,” and success will attend their labors.

The word of *God* is, “Whose adorning . . . let it be . . . in that which is not corruptible” (1 Peter 3: 4).

“Ye shall receive power,” not after that beautiful clothes adorn you, but “after that the Holy Ghost is come upon you.”

Some cry legalism, and say I am under bondage. Bondage? Yes, I am, thank God; delightfully so! May it *never* be broken.

Would that all might come under *such* bondage, and thus, by union with Christ, know a freedom the world can never give.

Does anyone think it grievous to live according to the pleasure of the Heavenly Bridegroom? If so, ye surely can have no part or lot with Him. “The love of Christ constraineth us.” H. W. S. says: “I do not think a close walk with God and an hourly obedience to His guiding voice is legality. It seems to me like the most glorious freedom. It certainly is not bondage when love leads a wife to study her husband’s slightest wishes, and to seek to please Him in all things, and I think it is lovely to have the dear Lord take such a tender and personal interest in us as to lead Him to tell us just how to dress, and what to read, and where to go, every day and hour of our lives.”

I found that whenever I had any millinery to be done,

needless expense would be incurred and conformity to the world *enforced*.

Often a violation of good taste, or at least a style not befitting a "woman professing godliness," would be the result.

There was a wrong somewhere, for the way did not open into quiet and peace. In vain I protested against it. I was in *bondage* to the *world*.

As I waited on the Lord to be delivered, He, by His Spirit and providence, led me for a time to take a plain hat similar to that worn by the Friends. It was modest, inexpensive, and afforded proper protection to the head, and seemed to me a quiet and delightful testimony to the half-consecrated that I had left their ranks, and I must be left free to serve God as He might indicate to me. True, I knew that many would have desired me to dress stylishly, but I did not think any would feel hurt that I did not do so, my one desire being to follow the Lord. I felt thankful that I lived in a country where I was free to live out my religious principles; but I soon found that Satan would not brook such inroads upon his domains. I was assailed on every side and in every place where I went, and many times by the clergy as well as laymen.

Where was my boasted freedom! Surely it was but a name. Was it true that religious liberty was given to those who should tread American soil? Would Holland give me less? The dear old Pilgrims! How my soul welled up in sympathy towards them, and all who were suffering for conscience sake!

In building a house, I might choose style and color, and, however plain or grotesque, no one would have thought of interfering unless in a joking way, but in my dress I was denied freedom, and dealt with as if I had committed the most flagrant sin of my life. However, it was not the style that called forth the censure, but because I followed the Lord.

Satan would not allow this to pass unnoticed, and he made a mouth-piece of many who had professed to leave *all* to follow *Jesus*.

In nothing have I taken a step, that has called forth the hatred of the enemy, like showing liberty in dress, which, to my mind, proves that it is time the followers of Christ should arouse themselves to learn and claim their redemptive privilege.

The axe is laid at the root, and self must go. Happy that soul who retards not the work in himself or others.

Dr. Cuyler says: "We cannot emphasize too strongly the grace that pinches selfishness. I care not how orthodox is a man's creed, or how eloquent may be his prayers in public, if he has never learned to say No! to the demands of fashion, pride and luxury, he is but a sorry specimen of the Christ-man. Let us pray for the grace that pinches. If it goes against the grain, all the better.

If it wounds our pride, well. If it makes us look singular, let us remember that we are commanded to be a peculiar people, and not to look like the votaries of Satan.

Oh, for a new baptism of self-denial! Oh, for a new training in that lesson which our dying Master taught us, which apostles and martyrs echoed from the prison cells and has kindled stakes! It is fearful to see how 'the offense of the cross has ceased.'"

May God help us to walk in the way Jesus trod, remembering, "He must increase, but I must decrease" (John 3. 30).

When I see thriftlessness and waste in living, I am pained at the forgetfulness of the command, "*Gather up the fragments that nothing be lost*" (John 6: 12), and my heart longingly turns to some of the Lord's suffering and starving ones, and I would fain ask, "Do you see Jesus here, and do you see an opportunity to do for Him?" "Inasmuch," etc.

When I think of the millions who are perishing and plead-

ing for the Word of Life, and yet see professed followers of Jesus use the money intrusted to them as if it were their own, to be appropriated according to their own wisdom and pleasure, I would refer them to the early days of the Church, when *the one desire was to make Christ known*. They well knew that to be a Christian was to forsake all for Jesus. This they did cheerfully, heartily, sacrificing all they had for the truth's sake.

One was not left in poverty and suffering, while a fellow disciple lived in plenty; but, in the love of Christ, a free distribution was made according to the need of each (Acts 4: 32-35). That precious prayer that they all may be one (John 17: 21), must be answered. If need require, we are to "lay down our lives for the brethren" (1 John 3: 16). Our love is not to be marked by word, but deed, not in tongue, but in truth.

We are stewards for God, and are to hold or use what we have as He may teach, the one desire being, "*Thy will be done.*"

"Go up, go up, my heart,
Be not a trifler here;
Ascend above these clouds,
Dwell in a higher sphere.

Let not thy love flow out
To things so soiled and dim;
Go up to Heaven and God,
Take up thy love to Him.

Waste not thy precious stores
On creature-love below;
To God that wealth belongs,
On Him that wealth bestow."

CHAPTER V.

PRAYER.

“All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them.”—(Mark 11: 24—New version.)

PRAYER is the Christian’s “vital breath,” for the life in God cannot be maintained without it. The believer finds it to be the source of so many blessings that he soon learns to value the little moments in which he may have recourse to it.

We cannot attach too great importance to closely following the monition of the Spirit in this exercise; entire consecration demands this.

Those long shut away from active duties, or the obscure and illiterate disciple, may thus as co-workers with God bring some of the brightest gems to deck the Saviour’s crown.

That this work for the King may be performed most efficiently may be one reason why He in love and wisdom has placed them in the niche they occupy.

Believing that all real power in prayer comes through the agency of the Holy Ghost, most sacredly let us heed His slightest call and at once retire into the soul to learn what He would say to us, or how lead us. If the desire is given to retire alone with God, let us watch for His moment, and as the way opens walk therein.

Fenelon, in speaking of prayer, says: “When you are not permitted to enjoy long seasons of leisure, economize the short ones; ten minutes thus faithfully employed before God in the midst of your distractions will be as valuable to you as whole hours devoted to Him in your more unoccupied moments. . . . When He gives you time take it and profit by it, but until

then wait in faith, well persuaded that what He orders is best."

As we bow and wait on Him in all His appointed way we never fail to get comfort and strength. Burdens and victories for souls have thus been given, the secrets of the Lord have often been revealed, and many, very many times, have His chosen ones been drawn aside to more closely gird on the armor, and become fortified for some coming event for which especial grace was needful.

He goeth before you. Had we merely sought comfort in experience all might have been in vain, but desiring only God's glory He will meet and bless us.

I was once greatly exercised by a continual reaching out in prayer, and yet never satisfied that I had offered the acceptable prayer required. Finally I threw myself into God to know what He really wanted of me.

I expected light and help, and found it in being made free from the pressure, and restful in God.

I then knew it was the enemy that had been thus annoying me. Thus was I made more fully to realize our privilege in the Holy Ghost. He never comes in a way to worry and weary one, for the effect of His presence and fulness is "quietness and assurance forever" (Isa. 32: 17).

Let us not resist any leadings given, but retire into God. If the pressure is from Satan we shall thus be delivered, if it is of God we thus come into the place where He can the more fully reveal Himself.

In prayer as also in service our teaching is: "Walk in the Spirit." During the summer of '76 I was much prostrated by the heat, so that for a time I could not sit up during the day, but in the cool of the evening was often called out for a short walk. One evening, after a day of much suffering, it was given me of the Lord to call on a friend. I questioned, could I walk so far? I saw it was of God, and, leaning upon the arm of another, slowly walked thither.

Arriving at the place designated we found that a child of the family lay in a seemingly dying state of cholera infantum. The two attending physicians gave no encouragement of its recovery.

Seating myself, I closed my eyes and waited upon God. Did He send us here? Yes, I was clear on that point.

He had a purpose in this. What could it be? Did He desire that young life to be spared? I saw that I should not be free to go, until I had prayed. Asking the privilege, I kneeled by the unconscious child, and laying my hand on it, offered a short prayer, as led, and left it with the Lord; at times during the night I had much travail of soul for the child. I cannot say that I was expecting it to be healed, or yet dared not allow the thought that it would die. I simply knew that I was working with God in its behalf.

My one prayer was, "Fill—fill it, Lord, with Thyself," and still held steady and expectantly in God.

The next day one of the physicians called on me and said, the child had no appearance of disease, but was still very weak. It was soon restored to its usual strength.

Had I not obeyed the monition of the Spirit in going, had I not freed myself of all responsibility by prayer, I might have stood in the way of the child's life. Those who claim that this work was wrought through animal magnetism, must remember that my physical power was at a low ebb. Because of this the Spirit had more full control of me, "For when I am weak then am I strong" (2. Cor. 12: 10).

While spending a few weeks in . . . I was led to call upon a stranger who was fast sinking in consumption, and a spirit of prayer was given me for her healing. I told her the Lord wanted to restore her. Instead of receiving the words, she was shocked at their seeming impiety, feeling that I was opposing God's will, and she was made worse.

In the months following, as I would hear from time to time

that she was rapidly sinking, I could only say, "I do not understand it, for the Lord shows me that He does not want her to die."

Thus she was strangely held in life for a year, until at last, moment by moment, her death was expected, when suddenly she started up, saying "Jesus has healed me!" She arose, and from that time was healed. "His name shall be called Wonderful" (Isa 9: 6).

Does any one fear that the devout soul living the life of faith would be inclined to neglect needful duties? The consecrated soul soon learns that the place of blessing is where the Spirit calls him and to the duties God requires.

I once met a man of very emotional nature, who spent much of his time in secret prayer. I learned that his morning devotions often lasted till late in the forenoon, causing him to neglect needful duties. His wife and family were in great straits and suffered because of it, when by devotion to his trade during business hours he might have given them a good support. Upon conversing with him, I found he did not seek to be a *Bible Christian*, for, he said, "I enjoy it, so that I do not want to stop for work." He enjoyed "it;" he did not say he was seeking God, and that his one desire was to learn and do His will; that he was being shown more of His glorious character and of his own nothingness. *Self* was the motive power. He did not recognize the fact that his powers were redeemed, and the Holy One was to control his time and duties. I afterwards found that extreme selfishness ruled him in his daily life. The dear man was sincere, but not governed by Christian principles. Having enjoyment in this exercise does not prove that we have salvation.

I once knew an English gentlemen, of very refined sensibilities, who did not believe in the Bible as the revealed will of God, and yet he always asked a blessing at table and had prayers in the family.

One day I told him I did not know how to reconcile it with his unbelief.

He replied that he believed there was a God, and it was proper that at all suitable times He should be acknowledged (here is a rebuke to many a formalist professing to follow Christ), and went on to say, that if he felt no obligation to pay homage, he should pray "because of its mental and moral influence, as he felt it to be the most refining and elevating" of any exercise in which he could engage.

He spoke of his experience as a scientist would, but his life showed that he knew nothing of the saving power of Christ, or of His Spirit. Unless we have the Spirit of Christ we are none of His.

When desire, the soul of prayer, wells up within us, then freely, boldly, yet with becoming reverence, let us come to the mercy seat, for our God is calling us thus to Him.

One lesson I have learned in regard to secret prayer that has often been a great help, lifting me above present surroundings, is always, if possible, pray audibly, at least so as to be able to hear the words uttered. Those who do not thus, I find, are very apt to have an indefinite experience.

He loves to hear His children when they cry, and urges us to call upon Him, saying, "I will answer" (Jer. 33: 3).

The seemings may not always indicate that we have in prayer gained a point, yet if we are right with God we will be satisfied to allow His love and wisdom decide as to the shortest and best way to meet the deep undercurrent of our desires. O for a holy daring that will enable us to heartily co-operate with God in all the hidden answers given. Even though a host of seeming evils encamp against us, may we ever be able to say, "Even so, Father, for so it seemeth good in Thy sight."

Being accepted in our prayer, we are assured we have the petition (1 John 5: 14-15), yet this promise is modified by the

teaching that we are to abide in steady faith, "nothing wavering;" otherwise we may receive nothing (Jas. 1: 6; Heb. 11: 6).

Anna Shipton says, "When the Lord is dealing with the soul of His servant, that soul must be a patient listener; only so is seen the little cloud, only so is heard the sound of the abundance of rain.

Six times did Elijah send for a sign, before the sign that his prayer was answered was vouchsafed. The little cloud rising out of the sea, like a man's hand, would have had no language to King Ahab, but to the expectant prophet it bore a message distinct as an angel's voice.

The 'little cloud' was the harbinger of many clouds; the heavens were soon black with them (1 Kings 18: 41-45).

Let the kings of the earth eat and drink, but they who watch the way of the Lord must sit alone on Carmel, content to wait, and to hear six times, if need be, 'There is nothing,' and be, perhaps, the sport of mockers, who know not what it is to wait alone on God."

Were this constant fellowship with God more deeply considered, we should have less complaining of unanswered prayer.

In the day of redemption we shall be more than satisfied with the tests that have been given us, and if there could be sorrow in Heaven, I think it would arise from seeing that we, in time, so undervalued the privilege of prayer.

When definite desires are not in our hearts, when we come before God in private devotion, let us wait upon Him in silence, until He may give utterance.

Not sitting listlessly, but intently looking to Him, listen, expectantly watch, or at times lie as a stone before the sculptor, who is to make the statue, that he alone sees within the marble. He who knows our present state and need will bestow the portion of daily manna by which we are to grow up into Christ.

Thus we learn more readily to catch His voice and better understand His meaning.

In prayer-meeting, where the enlivening power of the Holy Spirit is wanting, great silence often prevails, but from the lethargy that falls upon the people, we know that it is not a God-given silence; the meeting is only "dragging."

When God is about to give an especial outpouring of grace to an expectant and waiting people, there is often such a holy hush that God's presence is felt, and when He is recognized and silently adored, the Spirit in His own time leads forth to words or work, and often in a most glorious manner answers the prayer, "Thy will be done on earth as it is in Heaven," and souls are garnered in for God.

Those styled leaders of meetings (although the Holy Spirit is the only true Leader) often fear the people will not be edified when the Spirit comes in thus, and instead of exhorting the people to wait on God, they urge the brethren and sisters to speak, and one after another talks "against time," from a sense of "duty" rather than from inner promptings, making it a servile work rather than one of Love.

Ah, we thus grieve and resist the Holy Spirit, forgetting that if He answer our prayers it must be in His own chosen way.

At family prayers, at table, in the social circle, if all within is blank, why not cease from empty words, and wait on God until the desire arise, and then utter the prayer, not confining the Spirit to time or topic.

If, held in silence, we are waiting on Him who is our strength, and shall find as we go forth in the way that we have partaken more largely of Him, however lifeless and inefficient we may seem, we shall be strong in the Lord (Isa. 64: 4).

Failing to do this, prayer often degenerates into a mere form, and must be mockery before God. We might as well count the beads of a rosary or turn to the prayer-wheel of the heathen, as to use a vain repetition of words without desire and appropriate faith.

In the passing moment we want to be so absorbed in the thing before us, whether it be prayer or other form of service, that we forget ourselves. An old writer has quaintly said, "God looks not at the oratory of our prayers, how eloquent they are; nor at their geometry, how long they are; nor at their arithmetic, how many they are; nor at their logic, how methodical they are; but He looks at their sincerity, how spiritual they are."

St. Anthony says, "Prayer is not to be regarded as perfect when he who offers it knows that he prays."

What we want is the life and power brought to us by the Holy Ghost, and we perish if we have it not. Hugh Miller said, "Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness." Every time we offer a prayer in faith we put forth influences that will vibrate to all eternity. Let us believingly seek, and we shall go forth into the world to rescue the perishing.

"O Thou, by whom we come to God,
The Life, the Truth, the Way,—
The path of prayer Thyself hast trod:—
Lord, teach us how to pray!"

CHAPTER VI.

RESPONSIBILITY.

“Blessed are they that keep His testimonies and that seek Him with the whole heart.”—(Psa. 119: 2.)

I HAVE referred to my being held in silence as a means of grace; God exercised me in many ways to turn my attention from exterior objects to Himself, that the self-life might become extinct.

I not only had to learn that the present moment is the abode of God, but that the exercises of this moment, so long as I am fully obedient and trusting, are from Him, and are to me what is just now needful, and the greatest possible good. The Infinite and Holy One has the formation of every life, and committing ourselves fully to be led, we are saved from the responsibilities of the way, and thus may pass on “careful for nothing.”

Dora Greenwell says, “Though many a step is trod by the elect before he reaches the death of self, and the resurrection, yet this is our goal, this is the mark toward which we press, yea, with great longings, that we may win Christ, and be found of Him; that we may know the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death, if by any means we may attain unto the resurrection of the dead.”

Satan would not allow one who had served him so faithfully as I had done to go on undisturbed, especially as I was doing all I could to oppose him, and striving to help build up the Kingdom of Christ. At times it seemed as if I must be

overcome by the trials and temptations that beset me, but through them I was ever made to come to a deeper knowledge of the faithfulness of God who always provided a way of escape. Through my varied leadings, He was also bringing my will more into subjection to His will, that I might thus be prepared for the more manifest operation of the Spirit. My tithes being in the storehouse grace was mine.

In my extremity waiting on Him, not allowing things present to separate me from His love, He would present some promise to which I would cling, until the power for evil was baffled, or would appear in providence to save and bring me into deeper rest. We must be weak ere we can be strong; life issues from death; nature must sink that He may rise. I now see that had I praised God more in the darkest hours, I should have rejoiced in more speedy victory and better honored my Lord. Praise is the secret of many a victory, adamantine walls fall before it. God wants the glad sound of joy and triumph (Ps. 47: 1).

One day while walking I saw that I was going to meet a man who had lost sight of Christ, and was despondent. Looking to the Lord for a word of life and cheer, as we met I cordially gave my hand, and in glad tones said, "Good morning, brother. How are you this morning?" His very look was withering as he dolefully replied, "Bad enough, there is no hope for me." "Now," I said, "will you do just as I tell you?" He hesitated and queried a little, but as I steadily held to the one point, he finally promised to "try." I said, "As you go on up that hill" (a long hill was before him), "I want you to say 'Praise the Lord!' at every step; continue to do so, not only until you feel it down in you heart, but until some one else catches the inspiration, and the next time we meet tell me how you succeeded." He shook his head, but promised that he would "try."

The following week I met him again. His face was radiant,

and before coming near enough to take my hand, he exclaimed, "Glory!"

After the usual salutation he said: "You know what you made me promise. Ah! that was hard for me, but I did as you directed, and I had not reached the top of the hill when the heavens seemed to open, and light broke into my soul, and I had to say, 'Glory!' and I have been saying it ever since."

Our persistent obedience in waiting on God, proves a faith of which we may be wholly unaware. It is the daily washings thus given that keep us and make us whiter than snow. The Holy Ghost chooses any avenue He will through which to come into our being. Are we at any time stirred by surroundings?

God is revealing to us that somewhat of self remains which must be eradicated, root and branch.

He is taking from us "the things that can be shaken" that the things that "cannot be shaken" may alone remain (Heb. 12: 27).

"My soul, thy gold is true, but full of dross;
Thy Saviour thus refines thee with some loss.

Is an evil in others presented to us?

Let us look through all into God and we shall find deep significance in the teaching, "In all thy ways acknowledge Him."

In sorrow, trial, or temptation, we can but fall back into God, and leaving all there, praise and watch for the promised deliverance (Psa. 67: 56). When the people praise, the earth shall yield her increase.

The Golden Rule was now being opened to me in new force and beauty, and I sought by the aid of Divine grace to obey it. Being thrown much with those who had not been awakened to these teachings, it seemed as if I was but inviting them to lay their burdens and service on me, and that in self-defense I must also stand on the selfish plane.

In bitterness of soul I have said, "Oh, that the Golden Rule were engraven, as with the point of a diamond, on every window-pane in the land, that each individual might learn the lesson!" The claims of God on me were sometimes interfered with, which led me to Him for deliverance from the bondage. How could I longer obey this rule, and yet how could I otherwise be a Bible Christian?

Oh! how sweetly He then showed me that I had erred, in seeking the pleasure of others as viewed from their selfish standpoint, rather than their highest good.

He would have us baptized into a love that would lead to self-sacrifice for others, yet in this He is to be the guide.

We are not only to "walk in love" (Eph. 5: 2), but also to "walk in the Spirit," which at times may lead us to reprove and rebuke.

Trying as such experiences are, yet we may well bless God for them, for they save us from the one sided-view of truth that would lead us to seek our own spiritual good, regardless of those about us, which savors of a religious selfishness unlike that manifested by the Redeemer.

We often get great upliftings of soul, as we thus cease from self and put on the Lord Jesus. This has realized unto me the assurance in Hosea 2: 14-17. "I will allure her, and bring her into the wilderness, and speak comfortably unto her, and I will give her her vineyards from thence."

God is love. "We love Him because He first loved us."

In no way can this love be so richly manifested in us, and by us, as by having reproduced in our own lives the experiences that marked the life of Jesus. Intense love brings us into fellowship of His suffering, but also yields that bliss which is the earnest of our inheritance.

The question has been asked me, "Do you ever find that in speaking to another you have grieved and perhaps offended some one, and when you would have made peace, have

brought disturbance?" My deepest crucifixions have often come in this way, and most earnestly have I prayed that I might become more congenial and lovable, but the more I have sought this, and the more of Christ I have had, the more marked have been these experiences.

Loving others as ourselves, we must be faithful to their souls.

One has said, "When you speak the truth as it is in Christ Jesus, you will wound not only enemies, but your dearest friends. Here is the cross."

The circumstances and lessons of life are constantly changing. One must be exercised in every part of his nature, that every rootlet may be loosed from earth and become firmly established in God.

Let me here relate a little incident, to show how the most trivial event of life may become an avenue to the soul for the incoming of riches of grace. Trivial? Can any God-given event be of trifling import?

At one time, while visiting a dear friend, having occasion to go to the pantry, I accidentally, or, if you please, providentially, dropped a small pitcher. Knowing it to have been highly prized by my friend, one may imagine my feelings.

I instinctively looked to God to control my emotions and keep me from the sorrow that "worketh death." "Godly sorrow" I could not have, for the act was wholly unintentional, therefore "not to be repented of" (2 Cor. 7: 10). Before the pitcher had more than touched the floor, the words came, "In everything give thanks." "In this, Lord, how can I?" The lesson was "in everything." I waited on Him to help me, the broken fragments lying at my feet. Finally, I said, "I do here rise superior to the trial, and give thanks."

Ah! I saw that the demand was not fully met; the breaking must be included. "Must I, dear Lord, thank Thee for

that?" This came at once, "Giving thanks always for all things" (Eph. 5: 20). Had it been mine, or could I have found a duplicate, it would have seemed an easy matter.

His lanceet always has a keen edge, but praise Him for it—it but hastens us through the death.

How can I give thanks for this evil? Evil—"There shall no evil happen to the just" (Prov. 12: 21). What can it mean, Lord? Thou knowest; please help me. He knows. Is not that enough? Can I not trust Him? Throwing my whole being into God, I said (without feeling), "Yes, I do reverently thank Thee for allowing me to break this pitcher." Why it was allowed I knew not, but God knew, and I could trust and give thanks.

He goeth before, not only to give needful lessons, but to help us into victory.

Joy at once came into my soul, and my emotional nature, as well as my will, sided with God. Having obeyed the truth through the Spirit (1 Peter, 1: 22), I gained great victory over self and realized deeper truth. I then asked God so to rule the heart of my friend that she should be saved from regret.

Prayer was answered, for she seemed quite indifferent in regard to the loss, and assured me she really felt all she expressed. Every time the Spirit leads us into a deeper death He also more fully brings us into the resurrection life. Though, like Paul, we may say, "Not as though I had already attained" this life, yet let us follow after, that "we may apprehend that for which we also are apprehended" (Phil. 3: 12). It is in the dark, intricate leadings that we take a firmer hold on God, and learn to draw more largely from Divine resources. Suffering His will is still obeying, and waiting is also serving. As He sees us in our blindness, helplessly waiting on Him, He assures us "I will bring the blind by a way they knew not;" "I will lead them in paths they have not known" (new to us, but still they are the "good old paths"); "I will make dark-

ness light before them, and crooked things straight; these things I will do unto them and not forsake them" (Isa. 42: 6).

My desires had been granted beyond what I had "even thought."

True, the light had not always been readily perceived, and it has required long and close watching to determine some points satisfactorily, on the new basis of operation, and yet in due time it has always been given. I had supposed that I should always have a consciousness of His presence and approval, but there came a time when this was taken from me—when for hours, and again for days, He seemed to hide Himself from view.

In great sorrow I would plead to know what I had done to grieve Him—why He had forsaken me—but only to find a silent God. After a time, the shadow would flee away, and I would again behold my Beloved.

What caused the change in either case I could not understand. On closer observation, I saw that these seasons were usually, if not always, preceded by most intense desire and seeking for more of God; therefore, it could not be I had in any way grieved Him. I then began to turn from seeking comfort, and only pleaded that He would overrule all for His glory.

Whenever I said "Thy glory, Lord," or yielded myself to Him with "Thy will be done," "Do with me as best pleaseth Thee," peace would come into my soul, and the assurance be given that I was asking "according to His will," and therefore "had the petition."

So long as the harmony with Him was unbroken, all was well.

When I learned to turn thus from sensible joys to God alone (the one great lesson in spiritual life), these experiences did not move me, but the "darkness and the light were both alike," the night even shining as the day (Psa. 139: 12), being per-

fectly luminous at times. We do not easily take the teaching that "The just shall live by faith." When it is learned, we no longer seek evidence or emotion to prove our love, for, as we walk by naked faith, we learn to love by naked faith. It is then that we can say, "None of these things move me."

When I learned that God called all these exercises good, by repeated steps I have been enabled to rejoice in the divers testings and to "count it all joy." Come what will, I get honey out of everything. Everything in life has its meaning, and will make its mark—a line of beauty, a blot or a blank.

My "sun no more goes down, neither doth the moon withdraw itself; the Lord is my light and my salvation, and the days of my mourning are ended" (Isa. 60 : 20). The flesh may war against the spirit, but grace enables me always to triumph. Being lifted to the "Rock that is higher than I," I see a beautiful plan of God wrought out for me, and can only adore the love, wisdom and power thus manifested. Praise the Lord !

When I cannot understand "Why this ?" I have learned to trust and leave all with Him who is too wise to err, and too good to be unkind.

Thus I learn to step more boldly on the promises, when subsequently, perhaps, a deeper testing comes. The voice comes to us in the deep night-watch of the soul, "Only be strong and of good courage" "I will give thee the treasures of darkness and hidden riches in secret places" (Isa. 45 : 3).

When the call comes, "Go forward," whatever difficulties be in the way, let us not question, for He says, "Certainly I will be with thee, and this shall be a token unto thee that I have sent thee" (Ex. 3 : 10). "My presence shall go with thee" (Ex. 33 : 14). "Have I not said I will not fail thee nor forsake thee?" (Josh. I).

In 1872, in a marked manner, a friend and myself were led to a holiness convention in New York State. God had been so fully in the arrangements that we were expecting a glorious time. On arriving at the grounds, faint and weary, we found that the engagement to have a tent in readiness had not been met. Exposure incident to this, with improper food, so prostrated me, that a week of intense suffering followed. I sought to leave the place, but was not free to do so. When the meeting closed, I was still held ; indeed, I seemed then too feeble to travel.

The way was intensely dark, and Satan's power about me seemed to be manifest. After the crowd had left, the "still, small voice" said, "Gather up the fragments that remain, that nothing be lost." It was like life from the dead, to hear again the "voice of my Beloved." He had been silent all the week.

Saturday evening I was led to attend an experience meeting held near by, and in course of the meeting to repeat my text, which to me was full of the choicest sweets. I afterwards learned that a lady who had been in spiritual darkness for a year, had, at great sacrifice and expense, gone to these grounds, hoping to receive light and help, instead of which, like myself, she had met broken engagements, and a week of suffering, and when, at the close of the meeting, she would have left and returned home, was also held as I had been.

In the ten days she had been there, not a ray of light had reached her darkened mind, until I repeated my text, when in the twinkling of an eye she saw new light and was liberated.

Not in vain had I trod that valley of humiliation. The dear Lord was thus preparing me for a work prepared. Praise His dear name!

Dora Greenwell, I think it is, says, "Much of our life, if viewed in itself, would appear purposeless and broken, yet

Christ has said, 'Gather up the fragments that remain, that nothing be lost.' We learn to look at life as a whole ; not to be discouraged by this or that adverse circumstance, remembering how much there is which, like frost and snow to the plant, is kindly to the root, though hurtful to the flower, yea, hurtful to the bloom and fragrance, the lovely and enjoyable part of our nature, but friendly to its true, imperishable life."

In the early days of my experience I was very feeble, oftentimes confined to my room and bed. At one time when suffering was intense, and I hungered for the Word of Life from some one who knew of its power, I thought of two sisters in another church who professed to have obtained to a high state of grace, and longed to meet them.

One afternoon I sent for one to sit by my bedside, and talk a while, although I could not converse much.

She strove to entertain me, but her conversation was so foreign to my desires, containing so many thrusts at others, that I felt heart-sick, and was relieved when she left me alone with God. I was wearied, not with the individual, but with her course, so opposed to her profession and the love of Christ.

I saw that the Beloved One would have me to be satisfied to have no congenial Christian friend, if He thus chose, and more especially did He show me not to seek what He withheld. "Thine eye shall see thy teachers" (Isa. 30 : 20).

Through this little circumstance I was enabled more fully to recognize the Lord as an ever-present guest and all sufficient friend. As my capacity has enlarged, in many, very many ways, have I been repeatedly disciplined, so that on a more advanced plane I could still say, and with deeper fervor, "Jesus only."

Lessons upon the value of God-given opportunities for service were also given, and the fearful responsibility resting

upon me, if unfaithful in performing such service. Having had light, it was to be tested. I had been led into a different part of the country among strangers. One afternoon, as I was passing a house, I saw two colored men in the yard cutting wood. A deep love for their souls came rushing over me, with a desire to go and tell them of the love of Jesus, and urge them to bring all their powers into His service. I thought a moment, and said, "No, I am a stranger here, and people will think I am crazy, and it would kill my influence for all the rest of the time I am here ; I cannot be cut off by such an act from a work for God among this people."

I went to my room near by, thinking "I wish I only knew what God wanted in this matter, but He is so silent." I have since learned that He is often silent, when we question instead of pressing on in Him. An unusual heaviness came over me, and I felt the leading must have been of God.

Desiring to follow fully, I thought I would return and say what was given me, but on looking to the Lord the conviction came, "No—it is too late now." I could not go.

This experience cost me deep suffering, and called forth much prayer then, and also in succeeding years, that if I had failed to form a link in the chain that was to draw those souls heavenward, God would let His Spirit so rest upon them, that in some way He would accomplish all, and more than could then have been wrought through my feeble efforts.

Some one may say, a sense of propriety should guide us in such cases, and common sense should teach us the impropriety of going to such places, but let us see how this is.

Long after the incidents related had passed from my mind, although their impress was left upon my soul, giving a deeper knowledge of His will, another experience was given me as it were to test my position.

I seemed as though called to recite what I had learned.

To the living Christian every step is onward and upward, and the "working together for good" will never fail. I had been called to a different section of the country, and was passing a house where a young man, whom I knew to have just come home from the city, was in the yard, plying the axe for exercise. I at once felt impelled to go to him and speak about his soul.

Self at once said, "No, what does he want with me?" I still felt prompted to go in. Not wishing to decide the case myself, I walked slowly, watching God to ascertain His will.

I passed the gate, but at once felt a departure from God, for the way was not opening into liberty, but a constraint was coming over me. Immediately turning, I went to the young man and told him how I was exercised, and as I was enabled to do, spoke to him upon the love and claims of Christ. While I was speaking he leaned respectfully on his axe, eyeing me curiously, though kindly.

I did not know whether he accepted or rejected the words, as he did not speak until I had thanked him for listening so kindly, and was turning to leave, when he called me by name, and said, "I thank you for the interest you have manifested in me, and it may be of interest to you to know that you are the first person that ever spoke to me personally upon the welfare of my soul," except he added that his mother had done so in a general way, when he was a small boy, and his teacher in the infant class in Sabbath-school.

He had often wondered why this was so, and could not understand how Christians, believing as they professed, could so pass him by. He had always been a member of the Sabbath-school, and a regular attendant upon church. The priest and the Levite had passed by, and left the diseased soul to die.

I have never seen him since, and do not know that my words influenced him at all; but I soon afterward heard that

he had become a Christian, and united with the Church in a neighboring city.

“Propriety,” do you say?

How many souls have been allowed to go down to eternal death, because the etiquette of this world forbade an earnest endeavor to save them.

The cry goes out from many a heart, “No man cares for my soul.” May God send help!

Had I failed to be obedient, I should have been responsible for those souls, to whom I have been called; but obeying the call, I am free, and God writes against my name, “She hath done what she could.”

Please turn to Ezek. 33 : 7-9.

At another time I was visiting at a hamlet in Pennsylvania. Passing where a woman was waiting at the gate for some one to come out of the house, I felt that I must speak to her about her soul. I questioned it, and slowly passed on, but felt that I was wrong, and at once returned. As soon as I mentioned her soul's interests, tears came into her eyes, and she said, “I know it—I know it all.” As I continued to speak, she frequently repeated, “I know it all,” and seemed to be in great distress. I soon left the place, but was led back again after a few weeks, to find there a glorious revival in progress. The one, with whom I had conversed, became so distressed about her soul, that she was constrained to attend meeting.

Having done this, she arose and asked for the prayers of God's people.

The Spirit came upon them, and other souls were awakened, and a glorious revival followed. I went to an evening service. After meeting was over, this lady came pressing through the crowd to me. As she took my hand she said: “Oh! I have so longed to thank you for speaking to me as you did; and I have thought what a cross it must have been to you, but

you see it was not in vain—you have your reward.” I had only obeyed, and to God be all the glory.

“As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it to bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of My mouth; it shall not return to Me void, but it shall accomplish that which I please, and prosper in the thing whereunto I send it” (Isa. 55: 10, 11).

Glory be to His holy name.

“Workman of God ! O lose not heart,
But learn what God is like ;
And in the darkest battlefield
Thou shalt know where to strike.

Thrice blest is he to whom is given
The instinct that can tell
That God is on the field, when He
Is most invisible.

Blest too is he who can divine
Where real right doth lie
And dares to take the side that seems
Wrong to man's blindfold eyes.

Then learn to scorn the praise of men,
And learn to lose with God ;
For Jesus won the world through shame,
And beckons thee His road.”

CHAPTER VII.

STILL PURSUING.

“In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty.”—(Zeph. 3: 16, 17.)

IN following the Spirit and Word, views entirely new opened before me. Comparing them with Scripture, I could see they were of God; therefore, to be cherished. Entirely regardless of what might be thought of my course, I pressed on in whatever way my beloved Lord seemed to lead. Though extremely sensitive, and suffering keenly from the criticisms and odium that this involved, I desired, as far as possible, to conform my life to the life of Him who was a living sacrifice for me. My past life had been one of ingratitude. I would now live as redeeming the time. We sing:

“Had I ten thousand hearts to give,
Lord, they should all be Thine.”

We know that one is accepted “according to what he hath, and not according to what he hath not.” He does not ask for the ten thousand hearts, but He asks and claims the entire love of the one heart. He who in song pledges a devotion he does not fulfil, is classed with the laborer who said: “I go, sir,” and went not. In the commonest things in life we daily prove our true position. In regard to the conventionalities of life, are we serving God or man?

Some ignore the claims of society and etiquette, saying that all is begotten of pride.

The Scripture command to us is, "Be ye courteous" (1 Peter, 3: 8). Desiring to obey this, we shall often find that the rules that govern society are a real help, opening many an avenue for the manifestation of Christ's love to those about us, and we thereby be enabled to sow seeds of life broadcast. If it is God we serve in the little ceremonies of life, we shall have no respect of persons, but the beggar and outcast, as well as the rich and honorable, will be kindly met, and all will do much toward moulding us into the Spirit of Jesus. As we give of the love of the Lord, it will be multiplied to us.

In the School of Christ there are many lessons trying to the flesh, each one needful when and as given. We must eat the flesh of the Son of Man; we must drink His blood, or we can have no life in us. Thus, little by little, we drive out our spiritual foes. (Deut. 7: 22-24, seems to be a type of this.)

Could I have understood the reason for all my leadings, and seen that anything was being accomplished for God thereby, I would have been content; but no! oftentimes I seemed as it were to be blindfolded and to be led into strange paths; but now see all to have been needful, as leading me into deeper unquestioning confidence in God, and have also been better prepared for service, as since called forth by the Spirit.

At times I would be so dumb and seemingly living to no purpose. I say it *seemed* so; in reality it was not thus, for if one is watchful and obedient all is as the Father wills. Still the question would arise, "Why is it thus? why do I not move on in the way as others do?" I have learned that the tempter is back of these questionings: "If you have power, show it," "If thou be the Son of God, command" etc. (Matt. 4). Let us remember "The Kingdom of God cometh not with observation." Let us not too closely scrutinize the work of God in us.

“Looking unto Jesus” is our watchword. He was as a root out of dry ground (Isa. 53: 2); at times only a root, and a dry one at that. “Thy will:” That was enough, and God was glorified. There is a purpose in every experience He gives. It is a new creation; He looks upon it and calls it “good.” If we turn to Christ and study His life, we will always find its parallel. The lesson in the present may be so very heavy and grievous to the flesh that we lose sight of the joy enjoined upon us, and feel that we cannot present an offering of praise; but if in all we yield up our powers cheerfully, the very act may be to Him as the sweetest praise we ever rendered.

If we fail to do this, and do not learn the lesson, He may have to speak yet more severely loud until He is heard and obeyed.

Lest I be enticed into a by-path, and to ensure the open way between myself and God, I took the vow that by His grace I would never go around the first cross, or knowingly yield to the first temptation.

Many a time, when well-nigh overcome, this vow has been the means of holding me firmly in God.

If at any time one be overcome of evil, never turn to look at the evil. “Forgetting the things that are behind,” we are to press on for the cleansing. Satan will, if possible, becloud our eyes so that we may not see the way, or will put unbelief in our hearts to prevent our walking therein. Our only safety lies in our breaking away from all hindrances, and, by faith, claiming Jesus as one who justifies freely from all (Acts, 13: 39).

Thus resting in the atonement, at once begin to praise and to “reckon” ourselves dead to all but Christ (Rom. 6: 11). “If any man sin, we have an Advocate with the Father” (1 John, 2: 1). Christ came not to condemn, but to save. He long-

ingly reaches forth for every penitent, returning soul, but we must believe ere we can enter into rest.

We need not have any care about our interior state while obedient to the Spirit, for He, our Guide and Teacher, will bring into our experience what is most needful for us. If it be the Valley of Humiliation, it will open before us, and there we more fully learn to hate, and leave self behind, and lean more heavily on the Beloved (Hosea, 2 : 14-20).

If it be the Mount of Transfiguration, that, too, will be given in its time. Come what will, let us be prompt in all our steppings in God, lest "things present," shut off the full rays of the Sun of Righteousness.

It is blessed to cease from care, fears and sin, and have reputation and influence, the walk, life and soul all left with God, and we be "without carefulness." To this He calls each one of us, and, whatever our circumstances, supplies grace "according to our need."

Having learned that all we have is the Lord's, as our love deepens towards Him and our fellow-creatures, we incline to do to our utmost for those about us, but love being in a mixed state, we are often led to act from natural sympathy, when the Lord does not call us to action. For this we not only run before our Leader, but may also involve ourselves in trouble or want.

He develops grace within us as we follow on, and the exercise of that grace establishes us therein. If in any thing we are "otherwise minded" than our Lord, He will reveal it unto us. He voices Himself in the circumstances about us as we incline to "turn to the right hand or to the left" (Isa. 30 : 20, 21).

I was at one time called to pass a few days in a minister's family in a little borough in Pennsylvania. I found them in very straitened circumstances, the children not having

clothing to make them presentable at Sabbath-school. I conceived the idea of giving them my cloak (a large circular), from which needful garments could be made. Thinking I should not suffer much, at least, no more than they would without it, and it being the Lord's must be held where it was most needed. Filled with a zeal, which I now see was not begotten of the Spirit, I heartily gave up the garment as a love-token to the Lord, sure that I could get another one if I really needed it. He knew that love was in the gift, but would regulate that love, so that it should only move in the line with God. He would teach me that I must ever let Him go before me to guide in the disposal of whatever was entrusted to my care. Therefore, in love, purest love, He allowed me to become chilled again and again, and more than one winter passed before the cloak was replaced, but none too severe had been the lesson that was to teach me to walk softly before God.

In using the money entrusted to our care, we may be held from giving when we would naturally do so. Then again, we may be called to give beyond our seeming ability. I well remember my once being held from giving to a penny collection and how it hurt me. "Why should God withhold so small a sum?" but he taught me that even the pennies were at His disposal and also that it was not the money given that called the blessing, but in bestowing it in the will of God.

At one time I had a sum of money given me for a Christmas present; I began to question as to how I should expend it, when I was made to see that it was not for me at all, but I was to give it to a certain cause. As I questioned the leadings, I laid it aside for a week until I might have clearer light. I was not blessed in retaining it. Deciding that I must give the Lord the favor of the doubt, I put it in an envelope, thinking as I moved on in action that a blessing or a check would be given. "Then shall ye know if ye follow on." Hav-

ing directed it a sense of relief was given me and a desire to send it out; as I did so, I had a consciousness that I had walked in the will of the Lord. I was then called to give a sum to another cause, and, as if to fully test me, in a day or two was called to give to a third cause. I followed blindly, for there is no turning in the way. In a few days I received letters from four different persons who knew nothing of my circumstances and needs at the time, and in the letters was more than the sum I had given. "Give and it shall be given." I not only had all back with interest, but also a most precious lesson in obedience and trust.

In the "proving," the way is not always at once clearly apprehended, but we have only to rest back in God in silence, only desiring His glory and all will be well. "The secret of the Lord is with them that fear Him" (Ps. 23 : 19). These things are foolishness to the natural mind, for spiritual things can be only spiritually discerned. "The things of God knoweth no man, but the Spirit of God" (1 Cor. 2 : 9-14). When an individual will let God have full possession of his being, the light and the voice become known and the path will shine "brighter and brighter unto the perfect day."

When His will is perfected in us here, we shall pass on in the weight of glory and our praises will be loud and yet more loud throughout the ages of eternity. This is salvation, purchased by the blood of Jesus—free for all—yet many choose to starve rather than come to the gospel feast. May God have mercy on their souls!

As we dwell in God we cannot read the future by the past. Our powers for suffering, doing, or simply existing, are left with Him, to be held or exercised as He will, and that will is being made known in the ever-recurring *now*.

His ways are not as our ways, but knowing that He is infinite in love and that His power is commensurate with that love, we fully yield all and follow, and this not slavishly. The

enthusiasm of our entire being enters into the work and life ; we watch with deepest interest the unfolding of God's plan in our lives. This may possibly lead us, in a large degree, to lay aside the " may be's " of life, but it gives great freedom, and opens the way for God, and surely this is what we seek.

I have a dear friend to whom I have been sent once and again with words in regard to the superfluities of life. The messages were always kindly received, and yet we failed to see alike in the matter and could only leave it for the Lord more clearly to make known His will. A short time since I was sitting by her side while she was trimming a wrapper very neatly and fashionably, but to me, foolishly. I looked to the Lord for courage to say what He might give me regarding it. His voice at once said : " You have been faithful in all the messages given and now you are free." Great rest in God was given me and we conversed as freely upon spiritual things as if she had only an open Bible before her. I wondered at the change, was she indeed now accepted in this, when I knew the Spirit had so often in the past rolled burdens on me regarding it ? I left all with the Lord, knowing that in the proper time He would teach me.

During the wakeful hours of the following night, suddenly I seemed to see the wrapper hanging on the wall of my room, but so enveloped in a mist that I could not clearly discern more than the colors and general outline ; while calmly surveying it, it disappeared, and my thoughts turned to other matters. After a little time it came thus again with the light about it so intensified that the fog was more apparent. I said, " What does this mean ? " The answer came, " What the mist is to that dress, that dress is to her spiritual life, preventing her from clearly discerning the mind of the Spirit."

Many have said to me that they could be religious if they had the time for reading and prayer that I have. I reply, beware of the needless things of life and you will have all

the time God sees will be helpful for you, and you can want no more.

This tends to an humble and separate walk and is, therefore, a safe course. True, deepest pride may be hidden under a simple style of living, or the plainest garb, but the tendency is not to this, but the opposite.

Simplicity for Jesus can but be helpful to the soul, and to me it has been the royal road of liberty, and given many an expression of love to my Redeemer which otherwise would have been given to the world.

I have been greatly puzzled to see so wide a difference in the views and feelings of those who are seeking to walk in the way of holiness, but light breaks in as we regard truth as many-sided and may be viewed from various stand-points ; and then, too, God seems to be developing us differently, according to the work to which we each are to be called forth by Him. May we have charity and liberty of soul to see it thus. To his own master every one standeth or falleth.

The teaching in 1 Peter 1 : 22, is that "we purify our souls in obeying the truth through the Spirit." Let Him teach each as He will, and let us beware that we mar not His work or hinder His way.

These principles are what led Jesus to the cross, and has caused many a follower to suffer martyrdom.

"Are there no foes for me to face
Must I not stem the flood ?
Is this vain world a friend to grace,
To help me on to God ?"

It is not an ideal Jesus that we follow, but the One revealed in the New Testament, who ever delighted in a perfect obedience to the will of the Father. "I seek not Mine own will but the will of Him that sent Me."

Does this allow of laxity, or can self have a voice ? In Gal. 1 : 10, we are taught, "If I yet pleased men, I should not be the servant of Christ."

Lest any one might, from what has here been said, be led to judge another, let me ask you to study Rom. 14, and learn that it is "as unto the Lord" that we are to "do," and it is "as unto the Lord" that we are "not to do." Judge not according to appearances" (John 7 : 24). "Judge nothing before the time." "Who is he that condemneth?" (Rom. 8 : 34).

A dear sister once told me of going out to get a dress, expecting to purchase a very plain and inexpensive one, because she felt it became her as a Christian to do so ; but when she stood at the counter she thought, "I am a temple for the indwelling of the Holy Ghost," and the feeling came that she should, therefore, clothe the body as richly as she could, and, instead of the plain dress, she bought the most beautiful and expensive one that her means would admit of. Love was in that offering. God knew her motive, and no doubt accepted it, but possibly she may have had a one-sided view of truth. True, the body is His temple, and should be sacredly cared for, but shall He not teach in reference to it? Let us test all our leadings by the Word. We there see that in feeding the hungry and clothing the naked we may minister to Jesus. He will enable us so to harmonize this double view, that the present service in hand may be done, and the other not be left undone. O, the precious opportunity of doing for Jesus in the person of His little ones!

Speaking to one in regard to self-indulgence, she said she had given herself to the Lord, and knew He had accepted her. She was not going to get under bondage by striving to put down this or that. This was His work, He had her to do with as He would, etc. In this did she not overlook her responsibility in the matter? Does not God call us to be co-

workers with Him—to work out our salvation, while still recognizing the work carried on interiorly by Him? Are we not to “put off the old man,” “to put on the new”? To “cease from evil?” “To reckon ourselves dead unto sin and “alive” only “unto Christ?” We are to judge ourselves, and as we discover our defects lay them on Christ when He shall put them away. Thus do we co-operate with Him. “If we judge ourselves, we shall not be judged” (1 Cor. 11: 31). “Watch and pray” is as emphatically given to us as is “Only believe.” We may not give countenance to an evil or weakness, but strike at its root. The right eye must, if need be, be plucked out, the right hand discarded, that Christ alone may reign in all the members of His body. Even wandering thoughts, idle fancies and foolish fears, have no place in the heart of the redeemed.

In the early part of my experience I was nervously timid and had many contests with fear. I saw it must not be allowed to control me, and would not if I had entire confidence in God, for had He not said, “They shall fear no evil,” for “there shall no evil befall thee, etc.?” (Ps. 91: 10). Frequently would I be so situated that it would seem proper for me to lock the door of my room at night. If this had been done simply as a proper protection to His child, all would have been in order; but if through fear I had felt safer for the bolt, I should have sown sparingly in having allowed the weakness to rule me, and trifled with proffered grace.

Many a night have I refused to turn the key lest fear be nourished, and the waking hours have passed—not in fear, but in a newly-wrought victory. Shall we shrink from the testing and spare the delicate tendrils that support the self-life? Nay! verily.

God not only wants our fears; but all our loves must center in Him. Not that we are to cease to love our friends, but meeting them only in Him our love becomes purified and

necessarily deepened and savors of heaven. Only thus can God's purpose, in giving us friends, be met. If we allow Him to hold and regulate those affections, all is well.

The days of darkness and tribulation so long prophesied are, I believe, upon us. Our only safety lies in having our entire being redeemed, that "when the Prince of this world cometh, He may find nothing in us."

I often meet those who shrink from crosses and duties in the Christian life, pleading that they cannot go forward—that I am not as sensitive as they, etc. A more sensitive person can scarcely be found than I was when I heard the voice, "Follow Jesus," but obeying, He saved me from myself, and if you would be saved from self and your enemies you must find shelter under the cross. God understands your sensitiveness and your needs. When you go forth in the Spirit you will find that you can do all things through Christ strengthening you (Phil. 4 : 13). You say you ask for power. Can you rejoice in necessities and distresses that the power of Christ may rest upon you? Are you ready to be drawn apart into the wilderness, there to meet the Beloved, or, if need be, pass through some fiery trial that the "form of the Fourth" may be seen? If so, your prayer is answered, and you have only to go forth and moment by moment live the power as the present duty requires. Christ is our power; walking in full obedience we shall lose sight of self and ere long be found rejoicing in all the plan and will of God concerning us. An ecstatic experience is not necessarily one of power. "To be, or not to be, I leave to Thee." We become satisfied with God rather than seek comfort and hope in experience.

We know not how the Spirit may use us until we allow Him to work in us both to will and to do of His good pleasure. He entrusted the talents to us and His searching eye accompanies the command: "Freely ye have received, freely give." To him that useth what he hath shall more be given,

but from him that useth it not, shall be taken even that which has already been bestowed. Each moment avenues are widening through which we may receive fresh anointings. Is the service required one of toil, drudgery, or even slavery, be it a secular or so-called religious work, all becomes a spiritual one, and an open channel for the Spirit's incoming with His gifts and graces, and also an increase of power. "He that receiveth whomsoever I shall send [and this involves whatever] receiveth Me, and he that receiveth Me receiveth Him that sent Me" (John 13 : 20).

I was at one time seeking an enduement of spiritual power. The answer came through repeated crosses, and yet no manifest blessing. Finally, I was called to carry a very searching message to one who seemed to have great spiritual power, and much in advance of me in the new life. I obeyed the call and wrought faithfully for Jesus' sake. As I returned to my room I beseechingly cast myself on God, pleading that He would keep me in His way, for it seemed as if I must be going into error. That night the blessed Spirit awoke me with, "Give is the law of increase," "Give and it shall be given," and showed me that in each cross I had borne, grace had multiplied. "If we ask anything according to His will He heareth, and if we know that He hear us, whatsoever we ask, we know that we have the petition that we desired of Him" (1 John 5 : 14, 15).

Persons have said to me: "If the Lord would talk to me as He does to you I would dare to follow." We may not lose sight of the fact that "The just shall live by faith" (Rom., 1: 17). If I had not followed blindly and implicitly in the earlier part of my experience, as also in later years, with often little manifest fruit (and now, too, the steppings often only in naked faith), I should never have heard and learned to know God's voice.

Each one of us has been called into the vineyard for some specific work, and, while faithful in this work, will have all his spiritual, as well as physical, necessities met.

It is a delightful and most cheering thought that, though we are saved by grace alone, yet, if faithful in the service of our Lord, we shall have a reward—even the crown of life. O, let us press on in the way, and we ere long shall hear Him say: “Well done, good and faithful servant, enter thou into the joy of thy Lord.”

He will reward, not according to the time of service or amount of work performed, but according to the love and faithfulness evinced in its performance. He judges that “He that is faithful in little will also be faithful in much.”

Is some dear one disheartened, and well-nigh in despair, as he may look over a misspent life? Remember the eleventh hour is not yet passed, and the Gospel call still is—it comes to you—“Whosoever will, let him take of the water of life freely” (Rev. 22: 17). Heed the call, lose not a moment, take Christ and begin to draw nourishment and life from Him, and you are saved. True, you can bring no righteousness; who can? Nor good deeds, do you say? salvation is not of works. Then man might boast. It is all of Christ. The Gentiles which followed not after righteousness, have attained to righteousness—even the righteousness which is of faith (Rom. 9: 30). The purest life finds salvation in Him alone. He came to save sinners, and He may be more glorified in saving you to-day than had you kept all the commands from your youth up. Take Him as your Saviour; believe that He saves you now, and then, seeking to honor Him, He will be manifested and glorified in you, and your life will not have been in vain.

“I cannot tell what next shall be,
Yet, Lord, content I lay
Within Thy ever-blessed arms,
Not knowing which the way;
Nor asking, since Thou givest me
To know, Thy love is leading me.

Love leading—shall I question where?
Nay, Lord, I shut my eyes,
And place my hand within Thine own,
To ope’ with glad surprise,
To find where’er my lodgings be,
The Saviour, God, abides with me.

If here to sit or there to work,
’Mid sunshine, or midnight;
At home to pray Thy people speed,
Abroad to help them fight;
Lord, as Thou wilt, if but in me
Thine own sweet will perfected be.”

CHAPTER VIII.

ABANDONMENT.

"I will lead in the way of righteousness, in the midst of the paths of judgment, that I may cause those that love me to inherit substance, and I will fill their treasures."—(Prov. 8: 20-21.)

"I will lead the blind by a way that they know not."—(Isa. 42: 16.)

WE know not the way, but our God says, "I will lead."

It used often to be whispered into my soul, "I have many things to say unto you, but ye cannot bear them now." I wondered at first what it meant, but, advancing in the way, I learned that it was the Spirit's voice, and, heeding it as such, I gained comfort and strength.

"He spake as they were able to bear it." We may not understand the meaning of the teaching given, but, recognizing the Voice, we gratefully take the words, and are satisfied to hold them until He shall interpret, whether it be hours or years.

I felt my ignorance and helplessness so keenly that I was desiring to grasp at once all the knowledge and grace in store for me, but have learned that the light can only come by degrees, as our capacities for receiving daily increase. The poor in spirit can never be turned empty away (Matt. 5: 2).

Knowledge of any kind can only be communicated progressively. Just as one stone rests on another in a building, and each one, by the hand of the builder, must be placed and fitted with reference to the last, so every new truth or experience must rest on a former one in its due time and place.

In the fulness of time, the fulness of grace will be revealed. With God there is a due time for all things. Thus all things move on in order and in harmony with His great plan, however confusing and disjointed all may seem to us. On every plane on which man moves there are the due experiences of that plane, all to help in bringing us to an end of the self-life and to the restitution of all. In some way God is to be glorified in all—"Even the wrath of man shall praise" Him. The believer, assured of this, will more readily rest the government of all things on "His shoulder," and learn to be "without carefulness."

"In due time Christ came for the ungodly, yet not until He was perfected through suffering, could He proclaim the work "finished," though in God's mind it was already wrought and dying souls were pointed to it for salvation.

There is a set time to favor Zion. He says, "My people shall be made willing in the day of My power." "And when the fulness of time shall come, He shall gather into one all the elect, and time shall be no longer." "He that believeth shall not make haste."

Do you say this is fatalism? Do you say this when the husbandman waits the full time for the harvest? Having put in the seed, does he not, with long patience, wait for "the blade, then the ear, and after that the full corn in the ear"? So with our spiritual sowing. "In due season we shall reap if we faint not"—"if we faint not!" what an incentive to pressing on into God as the light may be given. "We which have believed do enter into rest."

Of character-building, Rutherford says: "We see hewn stones, timber and a hundred scattered parcels and pieces of a house, all under tools. hammers, axes and saws; yet the house, the beauty and ease of so many lodgings and rooms, we neither see nor understand for the present; these are but in the heart and mind of the builder yet." The work is grandly moving

on, and in God's own time it will be perfected and presented faultless. "Ye are God's building." Eternity will reveal His wisdom, His well-conceived and well-completed plan.

The Master Builder drew the plan of our lives, and is fully competent to execute it, and will if we have the courage to co-operate with Him. "Every time afflictions, sorrows and trials come, they are God's workmen to round off the corners, polish and chisel the stone so that it will fit in the right place in the mansion in the Eternal City." All noise of the self-life must cease before we can enter there. (For a type of this see 1 Kings 6: 7.)

Step by step, day by day, we meet the conflicts through which we press on into victory and increased possessions, always remembering that "No good thing will be withholden" (Ps. 84: 11).

The opposite of present trial or seeming need would be an evil. "Wherefore lift up the hands that hang down and strengthen the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way" (Heb. 12: 12, 13). The need for soul or body He will supply "according to His riches in glory" (Phil. 4: 19).

"It may not be my way, it may not be thy way,
And yet in His own way the Lord will provide."

When I came into the light I had a deep longing in my soul to be baptized. I wanted to reconsecrate myself before the world, and thus give testimony to the living Christ, and felt that in the administration of this rite I should be brought into deeper union with Him. There seemed to be a link wanting in this golden chain. I had been baptized in infancy, but that was an act of my parents; I would do it as my own act. That was well in its place, but it was not satisfying to me. It seemed like a baptism by proxy.

The conviction was so abiding I felt it to be of God. The Spirit at times would come upon me, convincing me of His will, and yet give me no light or open way. All I could get was, "He shall baptize you with the Holy Ghost." That was all I had desired. My whole being longed for it, and my one thought now was for that.

When I took my Bible I would say "Lord, baptize me." When I would pray, or go into a prayer-meeting, at work or on the street, the one cry was, "Lord, baptize." After a time I began to add, "Lord, I thank Thee that Thou *dost* baptize."

Through these baptisms I became more familiar with the Christ-life, in its humiliation and in its resurrection. Then the conviction came for a baptism by immersion, but for years no further light was given, until in September, 1871, I was, by the providence of God, called to While there the words "What doth hinder thee to be baptized?" often came into my soul—at first by the still, small Voice, but, as I did not heed it, the teaching and conviction became so clear that it would be sin to delay.

Walking step by step, as the Spirit led, I was, the following Lord's day, led out in immersion. From that time I felt a more marked line of separation between me and the world, from realizing a deeper baptism into Christ's death. Glory filled and surrounded me.

As if to guard my views He at once showed me that I was to consider all forms of baptism valid, but give immersion the preference; and yet it is only as the Holy Ghost may meet us in any form that we are in the way of blessing. He showed me that, as He had met me in the past, in the breaking of bread, as fully as He should now do, so was I to meet others in fellowship, union with Christ being the only test.

Some dear ones "who are bound by the letter of the Word"

would exclude me from the table of my Lord because of Church relations, and yet allow others who love the world and the things of the world, who conform to its ways and pleasures, to come freely. Dearly beloved, "Have ye so learned Christ?" "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

Praise His dear Name. When we come to the Marriage Supper of the Lamb there will be no creed, no sects, and we shall in perfect harmony unite to swell the song of the redeemed (Rev. 5).

When greatly pressed by surroundings I have thought of Him who went away alone into the mountain to pray. My soul thirsted for like communion. The dear Lord knew my desire, and gave according to my needs. But how did He give? Just as His wisdom and love prompted; often by sending some heavy trial, that, as a goad, helped me into God, where I would be raised above the influences under which I suffered.

We little know how God will answer our prayers. Is it not mockery to pray, unless we are willing that He shall bring the desired blessing as He will?

He loves us; He knows the best and most speedy way possible to perfect us and dispose of all our interests as shall tend to our eternal joy, as well as His glory. He knows; He cares; let that satisfy and comfort us; and as a little child rests in its mother's arms, so let us rest in Him, and take what His love appoints.

In the spring of 1868 the Spirit called me to go from place to place as a Bible reader. I would unhesitatingly, oh, so gladly have accepted such a work from a board of directors, and it would have been honorable thus to have gone forth with a salary and credentials from the church; but to go alone, with no other testimonial, than His promise "to

go before me and make the crooked ways straight " (Isa. 42: 16), was quite another thing. I was more than ever inclined to question what this state of things might lead to. I was also tested to see whether the money in my possession was really considered to be His. I felt I could not afford to pay my own traveling expenses and board, and could not seek my living from others. Then I was made to see that all belonged to Christ, and I was to use His money, as directed, and if thus brought to want or disgrace, had only to accept Him in it all. As the conviction deepened I saw that, come life or death, I must obey.

With God's Word in my hand, the sword of the Spirit my defense, I went forth at times, not knowing where night would overtake me. All I could do, was to follow my Leader, moment by moment, from one person, house, church or town to another.

In so doing, as the hours or days passed, I could see that the Lord did go before me, and often would so manifest Himself, that I could but adoringly exclaim: "What hath God wrought!"

I also found that a faith life (and the Christian may know no other) was something more than going to the altar and praying for a baptism of the Spirit; for we may have many and mighty baptisms, and not be wholly the Lord's.

To be His implies that we abandon ourselves to be used as He will, trusting Him to supply our wants, as may best please Himself. He has promised what is needful, and would have us therewith be content (Matt. 6: 25: 34; Heb. 13: 5). If He adds luxuries, praise Him; but hold all with a loose grasp, and if He retake them, praise Him still. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord (Job 1: 21). All preconceived opinions and prejudices of our own are given up. Whithersoever He goeth, we follow;

whatsoever He commands, we obey. "Thy will, not mine be done." As loving, trusting children of a kind Heavenly Father, we can do no less?

When evangelists clearly teach holiness as the Scriptures teach it, and enforce the same, we shall not see such a superficial work wrought, and such a sad falling off in times of temptation and persecution, as is now too often the case. Piles of spurious coin will not equal one piece that has the genuine ring; neither will many half Christians make a whole one.

While on this mission I received many a taunt that was sharp and piercing to the flesh, but that only raised the soul to heights where it could be alone with God, even in the midst of busy life. Thus was the desire of my heart given me. Thus, too, I learned more of Him who had not where to lay His head, and some seed sown then in weakness has yielded fruit to the glory of God.

A deeper separation from the world, and more of God was mine, as at the end of five months He said "Enough," and called me into a less rugged path.

"God moves in a mysterious way,
His wonders to perform."

Eternity alone can reveal to us the importance attached to our living under the power and guidance of the Spirit, which is freely given to every individual. Rejecting, we rob God and our own souls; accepting, we reap eternal riches.

The promise, "He shall teach you things to come," was often verified to me, and I learned that the Holy Spirit in His teachings by prophecy, visions or otherwise, is not confined to any age of the world. When the Holy Spirit has full control of an individual, He will make him a medium, through which to work out His will. Not a medium for spirits, but

for the Spirit of God, who worketh in us “both to will and to do.”

I was in Pennsylvania and had attended a camp-meeting at As I was about leaving the ground a party from came to me and earnestly solicited my going home with them. I accepted the invitation, feeling it to be a call from God.

After I had remained there about three weeks, engaged in the work given me, I was one Monday startled by a voice, saying to me as it were audibly, “Do what you have to do here, for you are to go to on Wednesday afternoon at 3 o’clock.” There was no public conveyance to this place, and to test the voice I determined neither to say or do anything about going, unless distinctly led. If it was of God, a way would open before me; if not, I should remain where I was, for I could only step in the light, and as He went before me.

I began to watch closely, to catch the slightest monitions of His will. In the evening it came to me, “Ask Mrs. V. if you can have the horse some time to go to” I did so, not specifying the day, or asking as if I had any especial interest in the matter. She replied, “Just now they are very busy with the horse on the farm, but after a few days you can have it as well as not; perhaps the last of the week.” I was satisfied—nay, delighted; now I had a rare chance to test these leadings. Tuesday I still watched the Lord, to see what He would or would not do in the matter, and yet not a lisp to any one about it, for this might frustrate the work.

In the evening Mrs. said to me, in substance, “The men have decided to change their course of operations to-morrow; you can have the horse then, if that will suit you; but the days following they will be so busy, it will be impossible for you to have it.” I saw that God was moving on, and I could simply adore. The next morning, to my surprise, I found

it raining very hard, and it continued to do so hour after hour. About 10 o'clock it came to me, "Ask God, that in order to accomplish His will, the rain may cease." I said to myself, "How could my prayers stop such a heavy and steady rain?" I was tempted to limit the Holy One (the one sin of the children of Israel).

The response came, "Ask and see." I dared not do otherwise. I did ask, simply, as a child, but as well as I knew how. It seemed as if I had not a particle of faith, but I reached into God as far as I could. I obeyed, and had the conviction that it would stop at 12 o'clock. At 12 o'clock the clouds parted, and the lady of the house came in and said, "The horse will be ready for you immediately after dinner." I smiled, for I had not spoken as if I could go. I said to myself, "There is a catch, for the voice said 3 o'clock?" "After dinner" came, but no horse. I said nothing, and no one knew of my leadings. I was simply watching God, in Spirit and providences. "If one will watch providences, he will have providences to watch." After a long time Mrs. V. came in and said, "The boy who is to harness the horse has gone, and we cannot find him." When the word finally came that all was in readiness, I for the first time looked at my watch, and found it was just three minutes before 3 o'clock.

While in this place I met a lady who was entering on a deep trial, and was very despondent, feeling that she had but a few days to live. It was given to me to go and assure her that all was well, she was only to trust. She caught the idea of trust; her fears vanished, and she came through the time of trial safely.

I was again in this place, and this sister was sick seemingly nigh unto death; she expressed a strong desire to see me, thinking that somehow I might help her. The friend who came, urged me much, saying, she could not go back without

me. As I was watching to know the mind of the Lord, while we talked, these words were given to me, "This sickness is not unto death, but for the glory of God" (John 11: 4), and I was to go and tell her so.

I felt burdened and powerless. "What if it should not prove to be so?" kept coming to my mind. I saw that this arose from a spirit of fear and that the cross was before me. I went and gave the message. The Lord sealed the word and wrought for His own glory. The following day I called and found her sitting up. "Said I not unto thee that if thou wouldst believe, thou shouldst see the glory of God?" (John 11: 40).

In narrating my leadings, I am not specifying how the Spirit of God may lead another, for every individual soul must seek the light and truth for himself, but in every case the indwelling Spirit is to be the Teacher and Guide, and to obey is more than all burnt-offering and sacrifice. Ah! how many there are who, counting on results, sin as did Saul in his reasonings (1 Sam. 15). If we profess to take Christ as our wisdom (1 Cor. 1: 30) let our lives prove it.

Many take large liberty, pleading sanctified judgment and common sense. The teaching of the Word is, "Wait thou only upon God . . . my expectation is from Him (Psalms 62: 5).

The Spirit has given us the anointing (1 John 2: 20-27), and through that teacheth all things (John 16: 13). The reason He is not more fully known in His office work is because He is not thus received. We must as truly and as fully receive the Holy Ghost in His work as we do that of the Father and the Son (John 5: 7). The Spirit is all-important to us; for it is only by Him that the life of Christ can be communicated to us (John 16: 14). Many profess this faith, but

there are few, comparatively, that give themselves to the interior leadings.

I would that those who are called Spiritualists might realize the privilege they have of coming to the Fountain Head for teaching. It is not man or spirit, but the unction of the Holy One that we want. Some have said to me, "Do not be too sure in your leadings; the spirits do not always see rightly, and sometimes bad spirits seek to lead us; we have to make an allowance for that." Ah, how ready the enemy ever is to dole out the measures of grace. "Two measures of wheat for a penny, and three measures of oil for a penny, and see that thou hurt not the oil and the wine" (Rev. 6: 6), or, like the priest and Levite, would leave us starved and dying, while our Good Samaritan comes in our time of need and freely pours in the oil and the wine "without measure," giving not only new life, but also the anointing that reveals a perfect knowledge of His will, and all this without money and without price. My brother, my sister, whoever you are, why will you choose for your portion the shallow brook that may in time of drought fail you, rather than the perennial, overflowing Fountain?

God hath revealed these things unto us by His Spirit (1 Cor. 2: 10). Receiving of Him, we increase with the increase of God (Col. 2: 19). "Then shall ye know if ye follow on to know the Lord." Then again, common sense is so built up in fallen nature, it is surprising that any who are Christians should stand in its defense. At one time I took my Bible to seek for the teaching therein given in reference to this point, for we cannot put reasoning before the Word of God. Prayerfully I began what I felt was to be a difficult search, but I had gone only to the third chapter of Genesis when I came to what people in these days call "sanctified judgment." Eve took a common-sense view of the case before her, reasoned

well upon it, formed her opinion and acted accordingly. What was the result? (Gen. 3: 6-14). In the twelfth chapter we read of plagues brought upon the house of Pharaoh as a result of Abraham's judgment. Lot's judgment, being governed by the sight of the eye, led him to choose a home in Sodom (Gen. 13: 10-13), and when warned to flee from there to the mountain, again he calls in reasoning and pleads for "the little city" (Gen. 19: 20), but he soon found that it was safer to fully follow the voice of the Lord.

Isaac reasoned as did his father, and we see the consequent evil (26: 7), and so we find in the study of the Word a multiplicity of cases of a similar nature.

Even our beloved Paul seems to have lost sight of Christ, in the experience related in Acts 21: 18, and brought trouble thereby.

But let us refresh ourselves by turning to the other side of the picture. Noah must have set aside all reason and common sense to have spent so much time and means in building the Ark, and for no apparent use (Gen. 7), neglecting his ordinary avocation; he must have lost all influence and been branded as a fanatic.

Let those who oppose extremists, question as to the result had he not done this. Extremists, do you say? Why, if we take Christ Jesus as our leader, we follow the greatest Extremist the world ever knew. Abraham surely set aside all human wisdom and reasoning in offering up Isaac, the child of promise. Was not the covenant to be established in this son? And yet the Patriarch, clinging not to past teachings, in simple, child-like obedience, followed present teachings and leadings (Gen. 22).

Was it sanctified judgment that led Joshua "like a fanatic" to go around Jericho morning by morning and then to give the shout of victory while yet the walls were firmly standing?

Do we not see God leading the way, and that the judgment approving was the consequent rather than the antecedent? Do we not see also that we are not to look to ourselves, to others or to results, but, obeying God's voice, press forward? The eye being "single," the body will be filled with light. The promised wisdom is liberally supplied. "In all thy ways acknowledge Him and He shall direct thy paths" (Prov. 3 : 5-6). "Lean not to thine own understanding."

The "multitude of counselors" is not required now that the Holy Ghost is given. The Word is, "He shall teach you all things" (John 14: 26).

Paul in the most important move in his life "conferred not with flesh and blood" (Gal. 1: 16), and in the experience of the early Christians we see a continual turning to a superior power to guide in all things. "When they fasted and prayed, the Holy Ghost spake" (Acts 16: 6). They were forbidden of the Holy Ghost to preach the Word in Asia (Acts 23 : 2), and as they ministered, "the Holy Ghost said," etc. (10: 19). "The Holy Ghost said, three men seek for thee." Many like passages are given for our encouragement. They expected the promised blessing and therefore received it. The early disciples were all filled with the Holy Ghost (Acts 4: 31; 10: 16), consequently mighty works were wrought to the glory of God. "And *ye* shall receive power after the Holy Ghost shall come upon *you*" (Acts 1: 8). How is it with the Church to-day? Reader, how is it with you? Man is a puny, helpless being; he needs a leader. Christ Jesus is this to us. "Behold I have given Him for a leader and commander to the people" (Isa. 55: 4). He has become our wisdom (1 Cor. 1: 30) and will keep to the front and manifest Himself unto us so long as we will abandon all opinions and preferences of our own and heartily follow His leadings.

Rev. Dr. Clarke says, "To one carefully studying the Word

of God, this abandonment is safe, but many will make their impulses a substitute for the teaching, guiding and leading of the Spirit in the Word . . . If the Word of Christ dwell in us richly, then the Holy Spirit will help us to apply it to our needs, dangers, duties and emergencies grandly."

I find that my safety lies in implicitly following the Lord alone, and whenever I have turned to consult mortals, expecting light from them, have suffered for it, and find deep and increased meaning in the teaching, "Cease from man whose breath is in his nostrils" (Isa. 2: 22). When, at the call of God, we may consult another, all is well, but we may or may not be called to accept their teaching. We only know that some point in obedience is gained thereby and are still to wait on God, and not only wait, but watch. The Franciscan who was led to Madame Guyon had the truth. "Seek God within and you will not fail to find Him there."

Some claim that we are to receive the messages brought to us and to see God in the messenger as taught in 1 Peter 5: 5, "Submit yourselves one to another." I claim that we are to receive God in all that comes into our lives, but we must wait upon Him to learn what all may mean to us individually, otherwise we are open to error, lose our individuality, and also put puny mortal in the place of God. Does He not give the precious teaching, "Ye need not that any man teach you, but as the same anointing teacheth you all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him" (1 John 2: 27). "He shall teach you all things" (John 14: 26). If, on the other hand, God does in the soul endorse the teaching given, we are to accept it though our own wisdom and prudence might reject it. If the teaching does not come from the Christ within us, and harmonize with the Word, we can only see it as a test and stand firmly in God, and however much we may love the Peter who may come to

us, must boldly command the Satan to get behind us (Matt. 16 : 23).

At different times those regarded as strong religious leaders in spiritual things have come to me with words that I believe they sincerely thought to be of God. I met the messengers courteously, and meekly received the message, but having different light from them, have left messenger and message with the Lord and passed on in increased liberty.

I was at one time almost overwhelmed by a sense of the dangers in the way, but fleeing to the Helper of the helpless, I saw that I might not have any fear. "There shall no evil befall thee." "Be not afraid, only believe." Ever allowing command and promise to be lived out in our lives, we shall be able to stand in the evil day and be perfected through the testings given.

Goodknight says, "If there be dangers in walking in the Holy Ghost, how much more imminent the danger when not thus walking. If we reject the Spirit as our guide, we say to God, 'We need not your help ; we will fight the battle single-handed and alone.' But when we accept the Holy Spirit to guide us in all our ways, thoughts, feelings and desires, we confess our weakness, blindness, deafness, ignorance and lost condition, with enemies too strong for us to resist. We confess that the Holy Spirit is able to take away our blindness and deafness, and lead us out of our wilderness, and conquer all our enemies."

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to its foes ;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake."

In Ecce Homo we find the following : "But, say the cautious, is it safe to follow a mere enthusiasm ? If Christ is to be believed, it is not safe to follow anything else. According

to him, the Spirit was expressly given to guide into all truth. But, they will rejoin—and here the truth comes out—We like to feel the stay of a written precept; we are not conscious of any such ardent impulse directing us infallibly what to do. In reply to which, what can we do but repeat the question of St. Paul, ‘Into what then were ye baptized?’” (Acts 19: 3).

“ I would not have the restless will
That hurries to and fro ;
Seeking for some great thing to do,
Or secret thing to know.
I would be treated as a child,
And guided where I go.

In a service which Thy will appoints
There are no bonds for me ;
For my inmost heart is taught the truth
That makes Thy children free ;
And a life of self-renouncing love
Is a life of liberty.”

CHAPTER IX.

COMPLETE IN HIM.

"If thou wilt diligently hearken to the voice of the Lord thy God and wilt do that which is right in His sight I will put none of those diseases upon thee which I have brought upon the Egyptians, for I am the Lord that healeth thee."—(Ex. 15 : 26.)

FOLLOWING the Holy Spirit as Teacher and Guide, I was ere long made to see that not only soul and spirit, but also the body with its weaknesses and diseases was to be left with God. Claiming the full benefits of the atonement, whatever the outward condition, I was to have no carefulness. So long as I walked in the Spirit all would be well.

In the year 1859, I was seriously ill. I cared not to live, and yet I was just beginning to value life for Christ's sake, and it became to me a serious question, what course should I pursue with the diseased and suffering body. Waiting on the Lord, I was led to take my Bible.

As I did so I said to myself, "There is nothing there that can tell me what to do ; O ! if I only knew what Jesus wants." Opening the Book my eyes at once fell upon these words: "The prayer of faith shall save the sick" (Jas. 5 : 15). I read and re-read. My attention had never before been called to this verse. I questioned as to what it might mean to me. Make Jesus my physician—could it be that ? The blessed Spirit was showing me of the things of Christ. The promise, "My grace is sufficient for thee," was given me (2 Cor. 12 : 9). When I first accepted the Lord He had shown me that I was to go through life on this assurance. It met my present need,

and I said "Yes, Jesus ; Jesus is enough." He who healed all who came to Him, now called me and gladly I gave the case into His care. Soon after a simple remedy was suggested to me by the still small voice. I had never heard of it before, but accepting it, at once felt the power of disease was broken, and from that hour began to amend. From that time Jesus only has been my physician.

Some may say I do wrong in setting aside means. Most decidedly do I advocate means, but those only as given of the Lord. The written Word specifies these to be united prayer (Matt. 18 : 19); laying on of hands (Mark 16 : 18); anointing with oil (Jas. 5 : 14, 15), and walking in the Spirit (Gal. 5 : 16). Any of these are potent as called forth of God. He prescribes as He will, but seldom in any way that would satisfy human wisdom as being adequate to the case ; often quite the reverse, yet effectual to the accomplishing of His desires, and always bringing a fresh anointing to the soul.

We lay our indwelling as well as actual sin upon Jesus and recognize it as no longer ours (1 John 1 : 7). Does not the promise as fully include actual and hereditary diseases and physical ills, and shall they not be disposed of in like manner, that Christ may more fully be made known to us ?

Does not the Word say, "The blood cleanseth !" "The prayer of faith shall save the sick" (Jas. 5 : 15) ; "That Himself took our infirmities ?" (Matt. 8 : 17).

Though our temptations may be heavy and long continued, may we so acknowledge redemption through Christ Jesus, that He may in our onward progress "look upon the travail of His soul and be satisfied" (Isa. 53 : 11).

The spiritual house which we are co-operating with God to build can only be perfected in His plan. When the earthly house shall be dissolved, we shall see glory in all and be more than satisfied with all the steppings that have been given us.

Some of the teachings given are hard to be understood, even as they were to the Jews (John 6: 66), but let us not turn away, but in holy confidence press on in Christ the living way. Does any one desire to take Jesus as healer and yet feels he knows not the way? Just come to Him in holy confidence as you would for spiritual blessings. If the Spirit indites "the prayer of faith," at once begin to act the faith (see James 2), and, "all things being equal," He will do for you beyond all you can ask or even think.

Those who are baptized of the Spirit and are enabled to say, "A body hast Thou prepared me," "Lo! I come to do Thy will," they, and only they, are on promise ground. To such the blessed Teacher and Redeemer will, hour by hour, impart of the riches of His grace as the present highest good demands.

As in the soul so in the body, the man of sin is often more fully revealed after believing prayer. All we have to do is to claim the benefits of the atonement and wait in God until the full victory is wrought.

One Lord's day afternoon, in the summer of 1881, I went to a Bible class where the topic for the day was "Faith." Not being able to get much from the remarks, I turned to meet God interiorly. After waiting thus for a time it came to me to transpose the word Faith into "taking hold on God." Thus, for instance, "The just shall live, by taking hold on God." "Without taking hold on God, it is impossible to please Him." "Taking hold on God is the confidence of things hoped for, the evidence of things not seen," etc. Dear "shut-in" one, are you of the justified? then with new courage take hold on God, and as you do so, may you be made to know that "This prayer shall save."

In seeking any blessing it is first faith and then the rest of faith. "We, therefore, which have believed do enter into rest" (Heb. 4: 3).

Having in faith left our case with the Lord, we may have no care about it, and must be wholly indifferent to symptoms; watching to know the will of God, heartily obey.

At a recent convention Dr. Cullis, after anointing with oil, said, "We have claimed out and out a distinct promise. The position for us now to assume is, 'I am healed, praise God.' Praise Him that He has healed you this hour. Do not look at your symptoms, they may not have disappeared, but what of that? They are not the disease, but only its effects. They will change in God's own time, but He has touched the root of the disease, whatever it be. Believe the Word, 'What things soever ye desire when ye pray, believe that ye have received and ye shall have them'" (N. V.—Mark 11: 24).

If He calls to the use of means, other than the Word has prescribed, gladly we accept, and yet on this point we have need to be guarded, as our feelings, habits of life, Satan, and, perhaps, surrounding influences, all combine to mislead us. The way of obedience, be it by the way of the cross or otherwise, is the way into the more abundant life.

If in our waiting, the soul remains a blank, let it be so, until He please to let light down upon the way. The narrative recorded in 2 Chron. 20: 22, teaches us how mightily God works through simplest means, when the battle is fully left with Him.

Dr. Simpson says, "Take the full Word, whatever it may be, stand firm if it be an hour or a life-time Is God upon your side? Have you the Judge on His bench to decide for you? Is the court of Heaven open to you? Can you claim exemption from the power of the adversary as a right? Ought you to be loosed from your infirmity? Then fight on, hold on, and it shall be given. 'When shall I shout the victory?' Just as soon as you can shout, do so. There is a trying to shout that is a failure, but there is a shout welling up from the heart" that terrifies the foe.

If our first apprehension of faith-healing is from a physical stand-point, we incline to think that all who believe in the all-sufficiency of Christ may instantly receive the manifestation of healing through the appropriating faith, but as we pass on into deeper spiritual life and affiliate more with the Divine mind concerning us, we learn that the "new wine must be put into new bottles." The one all-absorbing desire is to be dead to all but Jesus. Being fully baptized into Christ, we are baptized into His death, and can no longer choose our states. We no longer see the old man with its fleshly desires and diseases, but the new man created in Christ Jesus, and in the new life which we by faith receive we press on to apprehend all that for which we are apprehended of Christ Jesus (Phil. 3: 12).

Receiving life and light from this higher plane, we lose sight of material things, and all testings from whatever source are but as the voice of God to "Come up higher," and trusting all our interests with Him, seeing no second causes, the response of the entire being is, "I come to Thy will, O my God."

O for holy daring to press on into all the possibilities of grace for us, however imparted. We have commenced a development for the ages to come; let us not mar or hinder the work by clinging to former opinions, but each day take the lesson of the day, as newly given of the spirit, whether it be a repetition of the old, or a new one, it is the needful one at the time in which it is given.

Having left body and soul with the Lord, so long as we remain in full obedience and trust, all is well, but Satan will often appear to us as an angel of light and strive to make us believe that we are under his power. At times we may feel very ill—perhaps seem to be in a dying state—but feelings and seemings must be ignored while we press into God our

“Refuge.” Though Satan may cause us to suffer, he can never bring real disease upon one who is fully and constantly recognizing the work of the Atonement. If in the conflict God should call us home, the *new man* triumphs, the purpose of life is met, and all is well.

Does any one say there is no difference between the position of such an one and one who goes, recognizing disease? I ask, Is there no difference between acknowledging Satan as ruler, or Christ as the All in All? “His servants ye are whom ye obey.” We seek a redemption that fully triumphs over the body. In order to this we are commanded to “Reckon ourselves as alive unto God through Christ Jesus and our members as instruments of righteousness” (Rom. 6). A saint and a sinner may be each at his work in the field—their work is seemingly alike, and yet the Word tells us that “The ploughing of the wicked is sin” (Prov. 21: 4). Of the other, it is said, “Whatsoever he doeth shall prosper” (Ps. 1). Is there not a real, though unseen, difference? Satan can counterfeit anything; therefore, in the conflict we need to be on our guard, and continually yield the body to God lest we mistake temptation for disease and come under his power. In the seemings we can only see the enemy’s lie. Keeping the soul filled with praise, and reckoning ourselves dead to all but Christ, we shall be of the overcomers, and in the end inherit the “All things” (Rev. 21: 7).

Jesus ever delighted in the will of the Father, hence hidden behind the impenetrable wall of promise, angels were to bear Him up and protect Him from all evil (Ps. 91). Yet He came to the time when His all seemed wrecked. The beloved disciple might have said to him, “Master, we have believed that Thou art the Messiah, and we have left all to follow Thee. It does not become Thee now to fall before difficulties; how then should we know in whom we had believed?

The promise is Thine, it is for Thee to subdue these evils." Still the one cry was, "I delight to do Thy will, O my God." His mind was not taken up with trying to harmonize Scripture with His experience, but with the will of God as interiorly revealed. To this state He brings us. As He was lost to the external, so may we be, and however the promise may seem to be broken, we will triumph in God over all, even death itself, for "All things" are ours.

Oftentimes I have been seemingly very ill and my symptoms very threatening, and all from no apparent cause, when, too, I have been most clear in my walk with God. While I would seek healing God would hide Himself as if there were no God, and it would seem as if I was entirely abandoned to evil, but falling back into Him, asking Him to accept all and use it for the kingdom, blessing would come into the soul. In His own good time the clouds would part, and I would come into light and power, fitted for some work that was just opening, that I otherwise could not have successfully met.

"Now we see not the bright light which is in the clouds; but the winds passeth and cleanseth them" (Job 37: 21). We also may at times have seeming illness thrown upon us in behalf of others, and thus perform very important work for the kingdom, though we may not always see it thus at the time, or know for whom or why we suffer. We have only to press all into God, and thus more fully enter into fellowship with Him who came to suffer in our stead. God is faithful, and in His own Divine moment will send deliverance.

"The covenant that I have made with you ye shall not forget; neither shall ye fear other gods, but the Lord your God ye shall fear; and He shall deliver you out of the hand of all your enemies" (2 Kings 17: 38, 39).

Our religious education has been so egregiously wrong on this point, and skepticism so abounds, the enemy has a strong

hold upon us, and we have need to "Come boldly to the Throne of Grace" and "stand fast in the liberty wherewith Christ hath made us free," that we become not again entangled.

It may be through repeated steppings and many seeming failures that we become victorious, but keeping the eye on God, desiring only His glory, we shall triumph in His will. Satan is the prince of this world, and, as in Jesus' name we press on through his dominions, we may expect he will, in every possible way, strive to overcome us, and those most firmly fixed in God may expect the fiercest combats. God is without doubt thus perfecting our faith, using whatever instruments He may deem most effectual. Some claim that He may perfect His children without the help of the powers of darkness, and that we are wrong in allowing it. Theories are crusty things. Christ could never have been perfected and the work of redemption made real to us, but through this instrumentality. Our crucifixion must be as real, and through any means our Lord appoints, that we may become like our Living Head.

When He deems it best, He seems to hide Himself as if there were no God, and at times give us a hand to hand engagement with the foe, and that perhaps a long-continued one. Thus we learn to live by faith and to rest upon His promise, even as Himself. "Abraham believed God, and it was accounted to him for righteousness."

"Ye have need of patience that after ye have done the will of God ye might receive the promise" (Heb. 10: 36).

We may well "rejoice in distresses" "that the power of Christ may rest upon us," though we may wait long in the "afterward" for the peaceable fruits to appear.

Very many times has the Lord proved Himself to be my Shield and my Deliverer when mortal help would have failed.

He is peculiarly near to those who feel there can be help in Him alone.

To show that He is not dependent upon visible means to accomplish His work, I will relate an experience of the past.

One evening in my twilight communings I was called to lie in God's hand so perfectly passive that nothing that might come to me would cause distress or alarm me. I saw that nothing should be allowed to move me. Then came the question, "Are you willing again to step into the shade?" I felt that some trial was awaiting me. I was just coming up from an attack of hemorrhage of the lungs, and the flesh shrank from another period of suffering. But the Spirit, ever warring against the flesh, enabled me to say: "I can trust Thy wisdom and Thy love. So long as Thou hast said, 'As thy days so shall thy strength be' (Gen. 33: 25), why need I fear? Lord, I am Thine; do with me as Thou wilt." He then said: "Are you willing to follow Me through what may seem to be a circuitous route?"

I answered: "Lord, I trust Thee; Thou hast said, 'No evil shall befall thee;' only lead Thou me on, hold me up, help me, and I will follow." Then came the words, like silvery music: "Only be transparent—so transparent that only God can be seen in you; no disease, no danger, no doubt, no self; nothing but God filling a surrounding!"

I left all with the Lord, and, passing to other duties, soon forgot the exercise, until a few hours later, when I laid my head upon the pillow for the night, the blood again began to rush into my mouth. I looked to the Lord to see if it was in His order, when the voice quietly said: "Be transparent; only see God in all."

For some minutes the flow continued, causing coughing and choking, temperature falling lower and lower, until shivers ran through my body. The thought came to me, "I am losing my life's blood; but this, too, is service for God."

It is precious to serve Him in His own divinely appointed way. Angels can do no more.

In the following days, as I could only communicate ideas by whispers and signs, also being held far away from family friends, the way began to be very heavy to me; and again I looked to the Lord to see if all was right and in His order. In a very comforting manner the words came: "Cast not away your confidence, which hath great recompense of reward." Also, "We are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end." Again I was stilled; the words often coming to me, "Be silent unto God, and let Him mould thee" (Luther's translation of Psalm 37: 7). If we allow a doubt or fear to come in, Satan gets the ascendancy, and we fail. While God has full control, He can accomplish all His will."

One morning, on awaking, it came to me: "Take Christ, and partake of Him."

I saw the Spirit was bringing Jesus to me in healing, and said: "I do take Thee, O Christ. O, if I only knew how to do as Thou dost desire!"

It was given to me "As you would any gift from a friend."

I said, "Yes, I do. I have Christ. I have Him in my weak lungs, and in my body. I do not see Thee, do not feel Thee, but Thou seest that I lean on Thee. It is all I can do." Thus I continued for hours, often saying, "Dear Jesus, I'm leaning, I'm leaning."

In the afternoon it came to me, "Dress warmly, and go out." I was so feeble, and the March winds bleak, that I questioned—not with self or friends, but God. As the impression continued with me, I asked Him to take the thought from me, as I should move to obedience, if it was not of Him. As there was no check upon me, I went out, and on, until I reached the house of a friend as directed. Here I lay down

an hour, then walked back, but O, so tired! I ached to the ends of my fingers, and was greatly tempted to feel that I had done wrong, and should again have hemorrhage. I persistently abandoned all to God, and asked to be kept from all fear, and in perfect trust and peace. For two hours my symptoms were such that I suffered greatly being tempted.

The next morning it was again given me, "Take Christ as you would take a gift from a friend;" and I did so.

In the afternoon I was called to walk to the same place. Again I questioned. The weather was more unpleasant than on the previous day. I saw that it was of God. I said, "Yes, I obey; the consequences are all Thine." I had walked but a little way when the power of God began to rest upon me. I went to my friend's house and talked an hour (the previous day I dared not talk at all, I was so prostrated), then returned, read half an hour, sewed with the utmost ease—in a word, went about the house the same that I did before I was sick, conscious that I was healed; every whit made whole.

I would so care for the body that I may render a good account of my stewardship, yet if called of God to exposure or overexertion, would, as in all things else, unhesitatingly obey, for only thus can we be kept in His plan and power. He will be responsible for results.

As temptations often follow especial spiritual quickenings, so when one has been markedly exercised in grace exteriorly, physical disturbances very often arise, but we are not to be moved by them.

Many times I have seemed to be very ill, but seeing *Jesus only* have often had wonderful manifestations of God's loving care over me.

When faith became quickened by the Spirit, and therefore I knew I was asking according to His will, and necessarily had the petition (1 John 5: 14, 15), at once I could go forth into

the light and work, and soon be made free through the new influx of Divine life.

If as we go on in the way, the Lord through us should stretch forth His hand to heal others, all glory be to His name! The quickening power of the Spirit that accompanies the work clearly proves it to be of Divine power. The promise is, "These signs shall follow them that believe . . . they shall lay hands on the sick and they shall recover (Mark 16: 18). Jukes in his "Differences of the Four Gospels," says, "I believe many have yet to learn what has been and what ought to be the effect in the touch of the hand of God's servants. I know the laying on of hands is now regarded by many as a mere form. I will only say, time was, when virtue accompanied the hand of God's servants; nay! when even the shadow of an apostle could heal. It will not hurt us to remember, even if the glory is now departed from us, that such things have once been. And this I will add, that as the day seems to be returning, when devils are rebuked and lame ones healed, those who look closely will see that a tender hand is not wanting in such service. But where, as one has asked, are the layers on of hands, who gives man back to himself and God by the casting out of devils? Where are the clergy to whom sick ones make their last appeal for health? We find them among the fishermen of the first century, but only one here and there among our priests now. Many say that the age of miracles is past. But Christianity as we find it in the Scriptures was the institution of miracle, and if the age of miracle be well-nigh gone, is it not because the age of Christianity is well-nigh gone? The age of mathematics would be past, if no man cultivated them."

If the Spirit of the Lord is upon us calling us to anointing with oil, or to the prayer He may indite, let us in obedience meet Him and all is well; failing to do this we are verily guilty before God.

In regard to the anointing with oil, do you say that you are not an elder? I reply, you are, if the Lord so calls. In the new covenant of grace He writes His law upon our hearts, and choicest blessings will be on those who follow fully.

As the latter day dawns upon us, opening truths long sealed, let us in holy purpose press on into them, that we as members be glorified with our Head.

Says an able writer, "To make complete the redemption of humanity, it was needful that man should triumph on the very field where man had fallen, and over every foe to which man had been subjected."

God grant that "the eyes of 'our' understanding may be enlightened; that 'we' may know the hope of His calling, and the riches of the glory of the inheritance, and what the exceeding greatness of His power to us-ward who believe . . . which He wrought in Christ when He raised Him from the dead" (Eph. 1: 18, 19).

Jukes says, "All things seem to show that a new day is breaking, and the latter rain is being poured out, and souls are awakening to expect greater things from God, their Saviour. He has all gifts and grace laid up for us, but the measure in which we receive these things from Him depends, under God, upon what we feel of our need, and what we expect from Him. If we expect little, we get little. If we expect more, we get more.

But all receiving is connected with a corresponding emptying of self in one form or another, and all emptyings of self are trying to flesh and blood. They may come in different ways, but whenever and however it may be, they open continents of weakness and folly in us, of which, till the trial came, we were unconscious. . . . I must be less and less in my own eyes and in the eyes of others. 'The Lord must be more and more in me, and if He is so, there must be a cross. He that is near Him, is near the fire that consumes all that is

not of Him. . . . I feel, therefore, that in order to belong really to those who overcome and are set on the Throne of the Lamb, as He is set on the Father's throne, we need to be emptied and stripped of all, and to receive Him who knocks at the door in a different way from that in which we have received Him hitherto. Therefore, thanks be to Him for emptyings of any sort."

"O, for a faith that will not shrink,
Though pressed by every foe ;
That will not tremble on the brink
Of any earthly woe.

Lord, give us such a faith as this,
And then, whate'er may come,
We'll taste, e'en here, the hallowed bliss
Of an eternal home."

CHAPTER X.

FANATICISM.

“Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.”—(Acts 4: 19.)

SOME of the most bitter drops in my cup have, at the time in which they were given, seemed entirely uncalled for and not of God, but in bowing and yielding to Him in all, each has proved to be in blessing. The stumbling-blocks have been stepping-stones in grace, and of all my experiences, these are the brightest on memory’s page, because revealing to me more of Him who is my life, and I have thus learned to adore His purposes without knowing them.

“I know thy burden, child ; I shaped it,
Poised it in Mine own hand, made no proportion
In its weight to thine unaided strength ;
For even as I laid it on I said,
I shall be near, and while she leans on Me,
This burden shall be Mine, not hers.”

The Father is behind all ; “He created the smith that bloweth the coals in the fire, and the waster to destroy” (Isa. 54: 16). He goeth before us and openeth the way in which we meet the trials that, as one has said, “are as angels to beckon us to our God.”

I cannot be surprised that many reject the views as given to us, fearing lest they become peculiar and be led to walk in seemingly strange ways, yet God will hold each one responsible, not only for the truth they have, but for what they, by daily searching, may have. “Some will not take truth for authority,

but want authority for truth." "Have any of the Scribes believed on Him?"

I once felt that to be called a fanatic was like the anathema of God, a blot on God's heritage, but in the sense in which the term is now applied, we may glory in it that the power of Christ may rest upon us (2 Cor. 12:9).

The advocates of a religion pure and undefiled have always been thus met, as they have stood in the power of the Holy Ghost. The Word says, "On their part He is evil spoken of, but on your part He is glorified." Let them that suffer according to the will of God commit the keeping of their souls to Him in well doing" (1 Peter, 4:19.) "He is faithful that promised" (Heb. 10:23.) "In due season ye shall reap if ye faint not" (Gal. 6:9).

In "Patience of Hope" I find the following: "How many of the sparks at which great fires have been kindled, even now enlightening and warming the world, have been struck from the hearts and brains of men counted fools and fanatics in their own generation."

In following fully, we are regarded by the Church at large much as the Jews regarded the early Christians, and many are forced to go without the camp bearing the reproach of our Leader.

This was markedly shown to me in the summer of 1873, when one whom I felt had gone into error, in speaking of my position in the church, made the remark that I could not have power there; If I had, I could not use it, and it would soon die out. I opposed his views. He replied: "I have been through it all, and so have many that I could name, but we were crowded out, and now stand where we can have freedom in testimony and take advanced steps."

I at once felt this is not right. We must lay claim for advanced testimony in the church, and I said: "I am in the church and, God helping me, I will live out there whatever

experience He gives me." Where could He more markedly manifest Himself than there? It was not right that His dear ones should be forced to silence or tempted into Satan's ranks. I say the same now, but I have learned to draw a line between a church of forms and creeds, perhaps ruled by those seeking social and business advantages and the church which is invisible, composed only of obedient and trusting ones, who follow the blessed Spirit as teacher and guide.

A few weeks after this I was led to a "Union Holiness Convention" in All moved quietly for a few days, when a burden came on my soul, in reference to our making aggressive movements for the kingdom. The demands of Scriptural holiness were not met in our meetings. As a rule, the many who attended remained on the same low plane of experience year after year, with no seeming advance beyond sweet testimonies. These were also freely given by those who apparently had no separation from the world and who seemed unmindful of the command, "Follow Me," or of the fact that if we lived apostolic lives we must in unity claim and seek apostolic power.

It seemed to be laid upon me to relate an experience of the previous winter, but I felt the people were not ready for it; they could not receive it, and I questioned the Lord about it, lest I be led on by the enemy.

In waiting upon Him thus to try the spirit, Isa. 50:7 was given to me again and again in great power, and how could I longer doubt? "For the Lord God will help me, therefore shall I not be confounded, therefore have I set my face like a flint and I know that I shall not be ashamed." Still I waited before the Lord. The burden was so intensified that for two days and nights I was made very ill, until I determined if God would give me strength, I would go forward, let the result be what it might. It seemed like meeting death to face it and to refuse longer, worse than death.

That afternoon there was an experience meeting. I went,

resting on the promise, feeling that I had a baptism to be baptised with and straitened until it be accomplished. When the proper time seemed to have arrived, I arose and spoke of the need of our moving on in the way. Satan was counterfeiting Christ's power, and Spiritualists were taking the ground that belonged to the church. The Spirit, the Word, and perishing souls demanded an advance. I felt great opposition while speaking, yet I went on to say that during the past winter this truth had been made more apparent to me.

I had been led to a lady who for over two years had been confined to her bed, and who was at the time seemingly near death, and was so bound of Satan that she had lost sight of the joy of the Lord.

As I prayed with her from day to day, I saw it was the mind of the Lord to heal her, and yet there was no visible change, no ray of hope in her soul. I had prayed the prayer of faith, yet the power was withheld.

I waited on the Lord to know why this was so, when it was given me, "And they shall lay hands on the sick and they shall recover" (Mark 16:18). I saw I was called to this act and responsible before God if not obedient. The next time I called, I laid my hands on her, in prayer, and then calling her by name, reverently said, "In the name of the Lord you are healed; He will not bless you any longer on that pillow. In the name of the Lord you must arise."

The power of the Lord then came upon her and from that hour she began to amend, and the praises of God again filled her soul.

When I had spoken thus far, one of the Lord's dear chosen ones arose, and, interrupting me, addressed the ministry, demanding that this thing be stopped. Another, a prominent leader in the ranks, came forward, and denounced the whole thing as seeming blasphemy.

In Christ's life we find the parallel, "And they thrust him out" (Luke 4: 29).

Bunyan says: "The Word and Spirit of God come sometimes like chain-shot to us, as if they would cut all down,—as when Abraham was to offer up Isaac. Oh, how willingly would our flesh and blood escape the cross of Christ."

What was I to think of the promise that had been given to me, on which I had confidently leaned? I looked at once to the Lord; it was still given to me, and I was taken into the joy of the Lord beyond what I had ever conceived of, and my soul was filled with smiles and sunshine.

The event caused great disturbance for a time, and seemed to destroy the entire usefulness of the meeting. Where was the fault? Had I in all my seeking failed to get the mind of God? Is it only the mighty who are called? Could Satan, or self, have thus led me? If so, where is the force of the promises, "He shall teach you?" "Call upon Me and I will answer thee," "He shall guide thee continually," "In all thy ways acknowledge Him and He shall direct thy paths." Could the enemy so fill the soul with blessing in the valley of humiliation? How was it with those who opposed the testimony? If they were in the will of God, the promise to them was "perfect peace." Was it manifested in them? Not so.

I had forsaken all for Christ, and gladly too, but had not once thought I was ever to be severed from those whom I had considered of the advance guard for the kingdom; but it was needful, "It is enough for the servant that he be as his Master." "And they all forsook Him, and fled."

In the following months, when in feebleness I was laid aside from active service, my sufferings were greatly intensified by the adversary bringing up the past, telling me I had thrown myself away, as I had been so publicly denounced no one would receive me, and that my work in behalf of the kingdom was at an end.

I did not know it was Satan's voice, and questioned much as to the way, but continually pressing all into God, in due time saw that I truly was in His will, and learned more fully to leave responsibilities and results with Him, to "cease from man whose breath is in his nostrils;" consequently I became stronger in courage, and a holy boldness was given me that I had never before known. The blessings growing out of this experience have so multiplied that I can never praise God enough for the lesson, and can now understand the meaning of the promise given, when called forth in testimony.

Of Jesus it is said: "It pleased the Lord to bruise Him." "He hath put Him to grief, when thou shall make His soul an offering for sin. He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hands. He shall see of the travail of His soul, and shall be satisfied. By His knowledge shall My righteous servant justify many, for He shall bear their iniquities. Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong, because He hath poured out His soul unto death. He was numbered with the transgressors, and He bore the sin of many, and made intercession for the transgressors."

As we pass on in the risen life we enter upon the various states of Christ, and must ever be ready to press the lips against the chalice for the bitter drops. "The cup that my Father giveth me shall I not drink it?"

"And no man could learn that song, but the hundred and forty and four thousand which were redeemed from the earth These are they which follow the Lamb whithersoever He goeth" (Rev. 14: 3, 4).

Few, I think, would fail to see that the interests of the kingdom demand that believers march fearlessly forward in aggressive movements as the Spirit may lead. This is what the early disciples did, and hence they went forth in power.

Satan is aroused by this, for he does not like us to get out of ruts. One has well said, "Ruts are the devil's cradle to rock Christians to sleep in." If hell is aroused, so much the better. Rutherford says: "A sleeping devil is more to be feared than a roaring one."

Entire consecration, to my mind, is yielding all the powers to God for Him to control as He will, and this surrender is to be a continual one, and the obedience prompt and cheerful. Unless the holiness taught is based upon this principle, I cannot receive it as the teaching of the Word, and as that which is needful to complete the entire sanctification of the soul and body (1 Thess. 5 : 23). Teaching for doctrine the commandments of men is all in vain for holy living.

To show how the Lord in the due time showed His acceptance of me, I would say that very early the following spring an excrecence appeared on one of my fingers. It was pronounced by those who claimed to understand such matters to be a cancer. I was greatly tempted with fear, because of it, but could only leave it with the Lord, and painful as it might be at times, was ere long enabled most sweetly to rest upon the promises, and fully believed that in the Lord's own good time I was to be delivered from it. Again and again persons have asked with a deal of emphasis, "Why don't you have it taken out?" I would reply, "The cancer as well as the finger is the Lord's. I have given it to Him. I can do nothing with it only as He may teach me." While being thus exercised the call came for me to return to the ground where I had been rejected, and take a tent for the season. It was to me as again laying down my life, yet desiring all the will of the Lord to be wrought in me, I obeyed. When the tent was fully ready for occupancy, desiring to dedicate it to the Lord as only His, and to be used in the work as He would, I took my Bible and waited before Him. While waiting thus the voice said, "Inasmuch as you

have obeyed and followed me to this place I am with you in blessing." Not understanding it, I said, "Lord, Thou art always with me, and in blessing." The reply came, "I am with you in especial blessing, I am with you in healing." Just what this was to mean to me I did not know. Thoughts of my finger being entirely taken from me, I concluded that I was to have more vitality imparted to me or my lungs strengthened. I rejoiced and praised the Lord during the day, often saying to myself, "The Lord, thy God, healeth thee; praise His name." The next morning, as I was carefully washing the hand lest I disturb the disabled member, the voice said, "Wash your finger, it will not hurt you." I was surprised, and looked at it. The appearance was the same, but as I pressed it there was no soreness, and I knew that the Lord had healed it. Two days after this the finger showed no appearance of ever having been diseased, and has never troubled me since; praise His name."

The Lord seemed determined to make Himself known at this place as a wonder-working God.

A pastor in the M. E. Church resided here, who had for many years been a great sufferer from disease or injury of the knee-joints. Walking was exceedingly painful, and only performed by the help of two canes or crutches; he was obliged to sit in preaching and unable to perform pastoral duties. Surgeons giving him no help or hope of recovery, he naturally became interested in what is termed "faith healing," and began to seek all the light he could in reference to this subject, and Christ, who came to give light to every man, began to verify to him the promise, "To him that hath shall be given." The word being accepted, He began to work in providence. A friend of the brother, a dear sister in the Gospel, at this time became burdened in prayer in reference to his recovery, and sent an urgent request for me to pray about it, as she said she "felt the interests of Christ's cause

demanded it." I was not inclined to give it much thought, but to rid myself of responsibility committed the case to the Lord and felt I was free. In a little time, however, it was returned to me, when I again, more earnestly, laid it over on the Lord, sure I was then clear and free from all responsibility ; but when in a few hours the case again came back and a deeper prayer was stirred in my soul I saw that God was calling me to a co-operation with Him in a work for this, to me, stranger. I at once began to believe for his restoration, and ere long was enabled in faith to claim the blessing. Some two or three days I was held thus, until Lord's day noon, when I was told that "the brother had that morning preached a very excellent sermon, but in a sitting posture, because of his lameness." The Spirit co-operating with word and providence at once brought a burden of pity into my soul, and the voice said that after tea I was to go and see him, and tell him of Christ Jesus as a sure helper. Not knowing where he lived, and never having seen him, I supposed it was only a test of obedience. Inquiring the way, accompanied by a friend, I went in the direction of his cottage, all the time watching for the moment when the Lord should say "enough," and turn me back ; but no, I had to lay down my life, and in the strength of God, call, introduce myself and friend, and tell the man that the Lord had sent me to say, He wanted to heal him. After a little conversation I felt called to prayer. On bowing before the Lord, I saw I was to lay my hands on the disabled limbs, and present them to Him, as the Healer. As soon as the tips of my fingers rested lightly on the knees, I knew the power of God had fallen upon him, that I had asked according to His will, and had the petition that I had desired of Him (1 John 5: 15).

In a few moments from the time I entered the cottage I was on my way back to my own, revolving in my mind questions about "common sense," "fanaticism," etc. God had

heard the cry of His afflicted child, and in His own time and way had made His salvation known and wrought perfect deliverance, and to Him be all the glory.

One would naturally think that all the professed followers of Christ would have rejoiced at this manifestation of divine power in behalf of our brother, but no ! While many accepted it as of God, others turned doubtingly away to coldly criticise what they feared was complicity with evil.

In a preachers' meeting in New York City and through the press, one who intellectually stood six "cubits and a span," earnestly denounced the work and worker as evil, and only evil, using language not befitting a disciple, and most painful to receive, by which also many were led to resist this work of the Lord.

The brother may have wrought ignorantly, but he not only touched God's anointed, but by his "challenge" defied the Holy One of Israel, and until he shall humble himself and receive the cleansing Christ alone can give, is surely exposed to the judgments of God. "If we will judge ourselves we will not be judged." Kindly, yet in the words of Scripture I would say to all, "Beware therefore, lest that come upon you which is spoken in the prophets: Behold ye despisers, and wonder and perish, for I will work a work in your days, a work which ye shall in no wise believe, if one declare it unto you" (Acts 13: 40, 41).

Events often teach us that we need to depend upon the anointing of the Spirit moment by moment. All who are held thus in the power of God will be held in unity of spirit, although we may not always see eye to eye. The command is, "Judge nothing before the time." All that we cannot understand or comprehend we can quietly leave with God, and He will in His own time and way work out the problem for us. If called to rebuke what is not of the Spirit, love will enable us to do it in the spirit of meekness, and we can trust

the interests of the kingdom with the Infinite One. "Thine is the kingdom, and the power." If we believe this and are fully saved, we shall abide in continual peace with the mind stayed on God.

The Church has a great work before her in contending for the faith once delivered to the saints, and wherever it is neglected, however sound the creed, or numerous the accessions to their numbers, there we see practical skepticism. May God help us individually to walk in the light of the Spirit, cost what it will. Are we in obedience to His call led forth without the camp? 'Tis but where Jesus went. It is His reproach, and a fellowship of His sufferings that we enter into. "Happy are ye, for the Spirit of glory and of God resteth upon you" (1 Peter 4: 14). "In" or "out" we "find pasture."

The seed sown thus beside the waters will yield a harvest in due time, and is but in answer to the prayer "Thy kingdom come."

The nominal Church that does not measure itself by the Gospel standard, may be held in the community as an educator, but it has no right to the title of Church and dishonors God in assuming it, unless it allows unfoldings of the Spirit, as He may come to souls in the positions in which He has individually placed them. Not that I ignore churches and religious teachers; far from it. Even as they were established in Apostolic times, so would I have them now, if the presence and life of our Lord, as manifested by the Holy Ghost, is the one desire and teaching given; but unless thus, the honor of God and the welfare of souls will be enhanced by their being depopulated, while the few who would move on in faith, unite and build on Christ alone as their foundation.

In Ecce Homo we find the following: "When the power of reclaiming the lost dies out of the Church, it ceases to be the Church. When the power remains there, whatever is

wanting, it may still be said the tabernacle of God is with men." If we live in the Spirit let us also walk in the Spirit (Gal. 5 : 25), and go forth to lift up a standard for the people (Isa. 62 : 10). This is a work that costs suffering, but we must be ever ready to follow whithersoever He goeth or we are not worthy the name of disciple.

It is often said that those holding like views with myself are Spiritualists. Is it possible that the Church has so drifted from her ancient landmarks that she does not discover our bearings or sustain us in our course?

Spiritualism, do you say? Is this Spiritualism? May God then grant us more of it, and may He have mercy on those who sit in judgment while satisfied with a religion that consists in doctrine and sentiment, rather than in living out Gospel principles; whose eyes are closed and ears heavy, that they do not discern the truth.

Some have said that many have been made Spiritualists by pursuing the course that I am taking.

Prove this to me and you will prove to my mind that Spiritualism is of God, for it would be hardly possible for anyone to follow the Word as taught by the Spirit more closely than I have done according to my capacity and apprehension of truth. I did not stipulate with the Lord to make me a Congregationalist, Baptist, Methodist or Church woman, but to help me to be a Bible Christian. As I have followed fully in the years past, I know He will enable me to do so for the years to come. Jesus has been, and is, my way, truth and life. Whatever course keeps me in union with Him must be the right one.

The cry of my soul is :

"Nearer my God to Thee, nearer to Thee ;
E'en though it be a cross that raiseth me,
Still all my song shall be,
Nearer my God to Thee, nearer to Thee !"

Nearer, do I say? How can I be nearer when He fills my soul and I dwell in Him? To me these words ever speak of enlarged capacities and deeper union. But, oh! how many in singing them perjure themselves; for even while they fall from their lips their faces are turned persistently from the cross and are allowing "things present" to separate them from the love of God in Christ Jesus.

Needful grace is offered, but they will not take it. "Whatsoever a man soweth, that shall he also reap" (Gal. 6 : 7).

Let me direct the dear ones who are suffering for the truth's sake to 1 Peter, 5 : 7-11. We can well afford to be looked upon with suspicion and bear reproach, but we can never afford to turn our back upon the cross. May we anew gird on the armor and go forth in the true martyr spirit to meet and overcome all that would oppose. "We are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end" (Heb. 3 : 14).

Let the spirit that is enjoined in 1 Cor. 13 be engrafted into our minds and lives, and however sharply we may be rebuked, we shall be kept in perfect purity and all will be but a help into the resurrection life. "Giving thanks always for all things" our peace flows like a river, and we go on from conquering to conquer, until glory shall end what grace began.

It still remains a true saying, "The blood of the martyrs is the seed of the Church." God alone knows the hurt it gives the sensitive soul thus to be ostracised, but His pity is ever toward those that fear Him and He will show them His covenant.

In warning to those who oppose, let Anne of Austria speak: "My Lord Cardinal, God does not pay at the end of every week, but at the last He pays." To the followers of Jesus, we, too, would say: "At last He pays." The time has come that "judgment must begin at the house of God."

There is only one way of safety, and that is, abiding in Christ. "Walk in the Spirit." If opposed in this, God grant that we may ever pray, "Father, forgive them, for they know not what they do."

"I asked the Lord that I might grow
In faith, and love, and every grace;
Might more of His salvation know,
And seek more earnestly His face.

'Twas He that taught me thus to pray,
And He, I trust, has answer'd prayer;
But it has been in such a way,
As almost drove me to despair.

I hoped that in some favored hour,
At once He'd answer my request,
And by His love's constraining power
Subdue my sins, and give me rest.

Instead of this, He made me feel
The hidden evils of my heart,
And let the angry powers of hell
Assault my soul in every part.

Yea, more, with His own hand, He seemed
Intent to aggravate my woe;
Cross'd all the fair designs I schemed—
Blasted my hopes and laid me low.

'Lord why is this?' I trembling cried,
'Wilt Thou pursue thy worm to death?'
'Tis in this way,' the Lord replied,
'I answer prayer for grace and faith.'

'These inward trials I employ,
From self and pride to set thee free;
And break thy schemes of earthly joy
That thou may'st find thy all in Me.'"

CHAPTER XI.

A SAVIOUR FOR ALL.

“Suffer little children, and forbid them not to come unto Me.—(Matt. 19: 14.)

SOME may say that the position I claim for the Christian is well for those in mature years, but that it is not a healthful or practical life for all. The young and those who are buoyant in life would have their joys and their youth lost to them. Did not God call all these into being for Himself? Does anyone claim that the better portion of life shall be given to self and pleasure and reserve the wasted energies for God, forgetting that this life is solely one of development for the eternal world, and our position there to be determined by the life here? True, we often, too often, see this, but is not God robbed of His own? Christ has laid down general principles of action, including every possible rule of conduct both for young and old, and can one commence too early in life to apply these and become molded by them? It is claimed that character is generally determined in the first seven years of life; if so, is there not the utmost need that the Christ life, with its principles, be then inculcated? Do we rightly view the real need when we neglect to press these upon children even, as the one aim in life.

Christ had a childhood as well as manhood, and those who enter with Him into the first will be stronger for the second. But one says, “It will make old folks of them; children must be children.” The first assertion I disclaim; to the second I heartily say, Yes, in the love and holy fear of God, let us

do all we can to develop a full and healthy childhood and help the little ones early to learn that happiness does not consist in gaining for one's self the things of earth, but is found "in losing one's self to possess another." Their best affections will readily center in God, when they learn that He is interested in all we do, and seeing those who are older "do all heartily as unto the Lord," they, imitators as they are, will easily catch the inspiration and find great delight in living for Jesus, and will early in life learn to make Him their all in all.

This fact was illustrated to me a few days since by a little friend of seven years, who was with me for a time, whom we call "Sunbeam." She seems to live in the light of the Lord and brings sunshine to all our hearts. She has been taught and led in the way of faith, and it is her habit to go to Jesus when she has special needs, and she believes that He will help her, and He does most wondrously. The eye is not on the asking, but on the living God. For instance, but two days since, in coming in from play, her overshoes, being soiled, were left on the piazza; later in the day she went for them and found they had been taken. All search for them was unavailing. Knowing that some reputed thieves had been seen on the premises, and near the door, we all thought they had been stolen. On retiring at night Sunbeam said, "Mamma, I am going to ask Jesus to bring back my shoes." In the morning again, "Mamma, I did ask Jesus to bring my shoes back to me;" a few hours after this the mother went to the door and there were the lost articles. We have since learned that they had been taken from the premises by the individual above named, but the Lord called them back in answer to prayer. Jesus loves to have little children come to Him, but they need to be taught, and He will claim the teaching at our hands. Children have a work to do and they love it. May not our work for them be to assist and guide them in

their play-work, thus to bring out all their energies and faculties of soul and body that they may be developed for God. Thus "their lives will be kept parallel with His own thought in their creation," and they and ourselves will have gathered lovingly by the way of the fruits of righteousness.

In 18—, God, in His providence, called me for a time to care for some little ones. I took the service as from Him, and performed it as unto Him. My one aim was to have Jesus enthroned in their hearts, there to be a governing principle. To this end, I strove to encourage them to do all things with reference to His pleasure. Never to go to the playground without Him; I would tell them that in so doing they might expect to run faster, throw the ball better and halloo in clearer tones than those who knew not the Lord, for they had Jesus to help them in all that was good, and not only this, but they would be kept in good humor and consequently happy. They readily accepted the teaching and often wrought earnestly to the overcoming of evil habits, and knowing the better way, would do for themselves rather than have others do for them. Their hearts at times seemed to be filled with the gladness of the Lord. Often, when they were on the lawn at play, I would speak from the window and say, "Is Jesus with you?" and I still seem to hear the clear ring of their voices, "Yes, ma'am!" You, who are afraid of too much religion, would have seen that true religion does not make one moping and lifeless; on the contrary, it enlivens and enables one to make the most of life.

I will relate an experience I had while there, pleasing to me as a proof of the fellowship of the Spirit with those so young. One morning, as I sat at my work, our little girl of six years left her play out of doors and came to my room. As she waited about me, I saw that something was on her mind of which she would speak. After a little time, leaning against me, she said, "Auntie!" I said, "What is it, dear?" Hesi-

tating again she shyly asked, "When you pray alone, do you begin right away?" Catching her thought, I said, "Not always, sometimes I do, and then again I just bow down and wait a little to see that nothing comes between the Lord and me, and that He is listening, and then I pray." The little thing, all enthusiasm, broke in upon my words with, "Yes, that's just what I do; I feel as if I must wait a minute, and then it seems as if Jesus came right to me, and I can talk with Him, but I didn't know whether that was the way or not." "Of such is the kingdom or heaven."

I was at another time in a family where there was a little girl of four years who readily caught the idea of striving to please Jesus in all she did; it seemed to be just the stimulus she needed to help her. She delighted to put her playthings in order when she was not going to use them any longer, and to arrange her clothes at night in the loving fear of Jesus, so that He would love to look upon them. She would run to pick up threads from the carpet, keep the chairs and books in order that the room might be kept tidy for Jesus, for it was His room—(thus getting an idea of consecration)—would cheerfully give up her pleasures, if called to do so, feeling that she thus pleased Him. Thus she soon learned to watch, and to desire His blessed will in all things, and to know how He would do, if a little child like herself, keeping the character of our Lord before her, she became better acquainted with Him and learned to appropriate His grace. She was naturally a passionate little thing, but the ill temper seemed wholly gone, and she was often manifestly guided by the Spirit—His promise reaches unto babes. She kept the commandments, and He was given to "abide," and she was one of the happiest children I ever saw.

I find that older children love to take the work appropriate to them in like manner, and when I meet those of still larger

growth, they often acknowledge this to be the right way and their desire, but say, "Folks don't do so now." Why do they not do so, I ask, is it not skepticism and fear of the people? "What will folks think?" Remember, God says, "Thou shalt have no other gods before Me" (Ex. 20: 3; Matt. 4: 10).

Dear one, do you believe you are called to be separated from the world in your walk with God? Then press on in the appointed way, fear none of these things which you must suffer (Matt. 10: 16-42).

The Great Exemplar has gone before us and marked our way; if we are not ready to walk in it, let us not claim His salvation.

The principles lived out by the mass of professing Christians lead the young into all the frivolities of life, and none can thus retain pure and undefiled religion before God, or rest in the promises. I cannot see where in the Scriptures there is an assurance of salvation to such—young or old.

They naturally, and almost necessarily, look to older Christians for teaching; not the teaching given in words, but in the life. One's spiritual life is likely to become the standard of those whom one most influences. One's life, not his theories, is repeated in other lives. Who can tell the influence of the "single eye"?

When the young are made to see that all depends upon the Christ life being established within, there to guide and govern their judgment, they not having become hardened by resisting the light, would approve and most heartily enter into the way, were it not so filled by the half-consecrated, and, I may add, half-hearted professors. Many a dear one, I doubt not, has been wrecked for time and for eternity, because of this. Who is responsible for their souls? Let each one of us see to it that we are clear before God in this matter. We can only be so when living in the fellowship of the Holy Ghost; it is then

the child can be trained in the way he should go, life-giving streams will flow forth to help and keep him in that way, and we may claim his salvation through Christ.

“ Only a word for the Master,
Lovingly, quietly said.
Only a word !
Yet the Master heard,
And some fainting hearts were fed.

Only a look of remonstrance,
Sorrowful, gentle, and deep.
Only a look !
Yet the strong man shook,
And he went alone to weep.

Only some act of devotion,
Willingly, joyfully done.
‘ Surely ’twas nought !’
(So the proud world thought,)
But yet souls for Christ were won !

Only an hour with the children,
Pleasantly, cheerfully given.
Yet seed was sown
In that hour alone
Which would bring forth fruit for heaven !

‘ Only,’—But Jesus is looking
Constantly, tenderly down
To earth, and sees
Those who strive to please ;
And their love He loves to crown.”

CHAPTER XII.

ALWAYS MORE TO FOLLOW.

“For since the beginning of the world, men have not heard what He hath prepared for them that waiteth for Him.”—(Isa. 64 : 4.)

As I passed on in the new life I learned that the various experiences given were often, not only for myself, but also for the benefit of others, and that in order more readily to meet such, I was to have a home, established on faith principles. When and where this home was to be I knew not. I owned a small vacant lot at a sea-side watering-place, but there were apparently insurmountable obstacles to going there, and I could only wait the will of God. The Spirit would at times come upon me in reference to the matter ; I would then with earnest, believing wrestling, take hold on God and enter into rest. Thus year after year passed, until in the spring of . . . I was called to go to this place. Why go, I knew not, but go I must. As I followed on, I learned more fully the mind of God, and saw the time for building had come. Arriving at the place I accepted the invitation of some friends to remain with them while there, and waited for clearer light, but instead of light came darkness, and God seemed deaf to my cries in regard to the whole thing. Thus days passed on, and not understanding the way of the Lord, I became greatly burdened. At this time there was a very estimable Christian lady in the house, who was very low from nervous prostration and insanity. One night the Voice said to me, “These people profess to have forsaken all for the Lord, and yet, when sick, turn to an earthly physician, as the people of the world do.”

I at once saw the condition of affairs, but had no indication that I had anything to do, until two days after when the daughter, almost in despair, spoke of the grief and of the prostration that was coming upon them all, and that it seemed impossible to continue longer thus. Before I was aware of it I was chiding her for her unbelief, and telling her she had no right to expect it to be otherwise so long as she looked not to the Lord alone for help. She confessed that she knew not the way of faith for this, but would be glad if I would take the case on that basis. I said I could accept it only on one condition, that she should have a full understanding with the physician, and that all in the house should stand by me. She gladly took the step, and with the other dear ones, did all in her power to open the way for the Lord of glory to enter in. The case was committed to the Lord on Sabbath by prayer and anointing with oil (Jas. v : 14, 15), and from that hour a change was manifested. On Wednesday night, while we were in united prayer for her, the witness of the Spirit was given that she had the healing. On Thursday morning she seemed to have lost all she had gained, and to the natural eye there was no hope ; but abiding in the teachings given (see 1 John 2 : 27) three of us claimed present and full victory, and, blessed be God, it came, and she awoke as from a horrible dream, dressed, went down to dinner and helped to serve the food at the table. On Sabbath she went to an experience meeting and testified that she was every whit made whole. When this was done the Spirit of the Lord came upon me and said, " Here are your credentials, go on and build."

I moved on, step by step, as the way opened. Unexpectedly the plan of the house was, as a picture, presented before my mind. Giving it to the builder as from the Lord, I instructed him to do all things concerning it, according to the pattern given in the Mount ; to use what money I had in hand and

then close up until further orders, as not a dollar of debt might be incurred.

If the Lord was to build the house, He had means from which to draw, when the fullness of time should come. If it was I, who had undertaken the work, it would be time for it to cease. As soon as it was known that the house was being built, sums of money, large and small, came in from various sources; so that when the work was completed, the amount I had begun with had more than doubled, allowing me to meet all expenses, and have fifty dollars in hand; yet I had given no hint of my needs, and only a very few private friends knew of my circumstances.

Before the house was finished, the Spirit gave me a view of the empty rooms, and the thought, "What are all these without furniture?" I said, "What, Lord! must I have faith for all this?" A crushing weight was on me for a moment and then came the word so gently: "Be quiet! as I have built the house, so will I furnish it." Soon after this, articles of furniture began to be sent in, and in some cases, entire rooms were provided for, so that it was not long ere the house was opened for guests. In June, 1881, with rooms well filled, and appropriate services, the house was formally dedicated to God.

By this, I do not mean to say that He had a lease of it during my natural life, and after that it would be controlled by my legal heirs, but from that hour, so long as there is any property left, it is all to be used as He by His Spirit may dictate.

Do you ask, What is the work of the house? In answer, I would say, just what God in the present hour appoints. We endeavor, so far as possible with our feeble powers, to do what the Lord Jesus would do, if in our place. This work touches soul, body and spirit. Skeptics have been made to see the Light of Life, souls have been saved, wanderers reclaimed, and many, very many have entered into spiritual liberty. Many

Christian workers have gone forth better fitted for the work before them. Physical healing is claimed and sought as one of the benefits of the atonement, yet the especial teaching of the house is Union with God. Our preferences, our lives, lost in His. The Lord alone determines who is to be received as guests. Requests for admission are laid before Him, and if it is shown that it is in His order to receive them, they are welcomed and cared for as his guests. A board bill is never presented; each one is free to give to, or withhold from giving to, the work as the Lord may direct. God has markedly protected us from impostors, and of the many who have been entertained, only two or three have seemed to be out of place, and even they had their service.

The work has been well sustained; some of the guests giving liberally, thus making it possible to do for those less favored with the good things of this life. God has also inclined the hearts of many dear ones to co-operate in the work, who have not participated in the benefits of the Home. His blessing be upon all! The work is purely of God; to Him be all, all the glory!

As we live out the prayer, "Thy will be done on earth as in heaven," we find that we must forsake all, all for Jesus, and yet in His own time and way, the "hundred-fold" comes in and we are learning to know the LORD. Going forth at the call of God in simple dependence upon Him, as the early Christians did, we all may expect the Spirit's power to accompany our labors, and not only this, but a constant reminder of our need helps to keep us low before Him. The continual manifestation of His grace as we live thus, enables us to know God as our Father, and the joy of the Lord springing up in us, becomes our strength. Seeking first the kingdom of heaven and His righteousness, all need must be supplied, for He has promised. Seeds of eternal truth and life are thus sown broadcast over the land and in the great harvest the

hundred-fold is again made to appear in rich fruits garnered for God.

Let no one receiving a salary or income feel that they are exempt from these privileges. All they have being used as the Lord's and as He in the soul may indicate, you too are brought into the faith life, and sower and reaper shall rejoice together.

When the Lord called me to invest what money I had in a faith-work, it seemed as if I must soon come to want—but obedience was all that I could know. As a testimony to the faithfulness of our God let me say that He has done beyond all I could have asked or even thought. Although I have had to lay aside many fancied wants, and at times seeming needs pressed in upon me, yet in the retrospect I can clearly see a real "good" has never been withholden. Many times has help in some emergency come to me and I would seem to hear the dear Master's voice, "Lacked ye anything?" and my whole soul has responded, "Nothing Lord!—dear Lord Jesus!"

The poor as well as the rich—believers and unbelievers have been called to co-operate with Him in this work. Sometimes coming to me when I was under greatest pressure, but they knew it not. In the last great day each will see that he has not labored in vain. Giving as we may, of ourselves, or our means, we can only say, "Of Thine own have we given Thee" (1 Chron. 29: 14).

I now see God's far-reaching wisdom in commanding us to perform all our duties as unto Him. He sees that our affections would rest where we voluntarily give ourselves in service. He knew that by placing Himself in the center, our affections would be drawn from self, friends and the world, and we should meet all only as we could do it in Him.

Since 1859 my one aim has been to live out the principles given for the Bible Christian as apprehended and herein related. When I started in the way, like the Israelites, I only

knew the "I AM." But as I have passed on in implicit obedience, Christ has incarnated Himself in me; we have walked in delightful communion and companionship, and the glories of the upper world have been realized to me. But I have also learned that stripes and imprisonments await all who receive Him thus; that nothing so antagonizes the Christianity of this day and age, as definitely receiving Christ as our *wisdom*, and letting Him live out His own plans in and through us as He will. But it matters not, approved or disapproved; received or rejected of mortal, Eternal Life has become ours; and as we daily walk in the light thereof, mortality is being swallowed up of life; and in that glad moment, now close upon us, when in the twinkling of an eye He shall reveal Himself and consummate the work of redemption, henceforth to reign over all the earth as King, we shall see how privileged we have been in having our names cast out as evil for His Name's sake.

Salvation and grace are offered to all freely, without money, and without price, but only they who appropriate them, realize their benefits. We must accept the Way and the Truth if we would derive the Life. Once more let me entreat all to "Taste and see that the Lord is good." "Blessed are all they that put their trust in Him" (Ps. 2: 12; 34: 8).

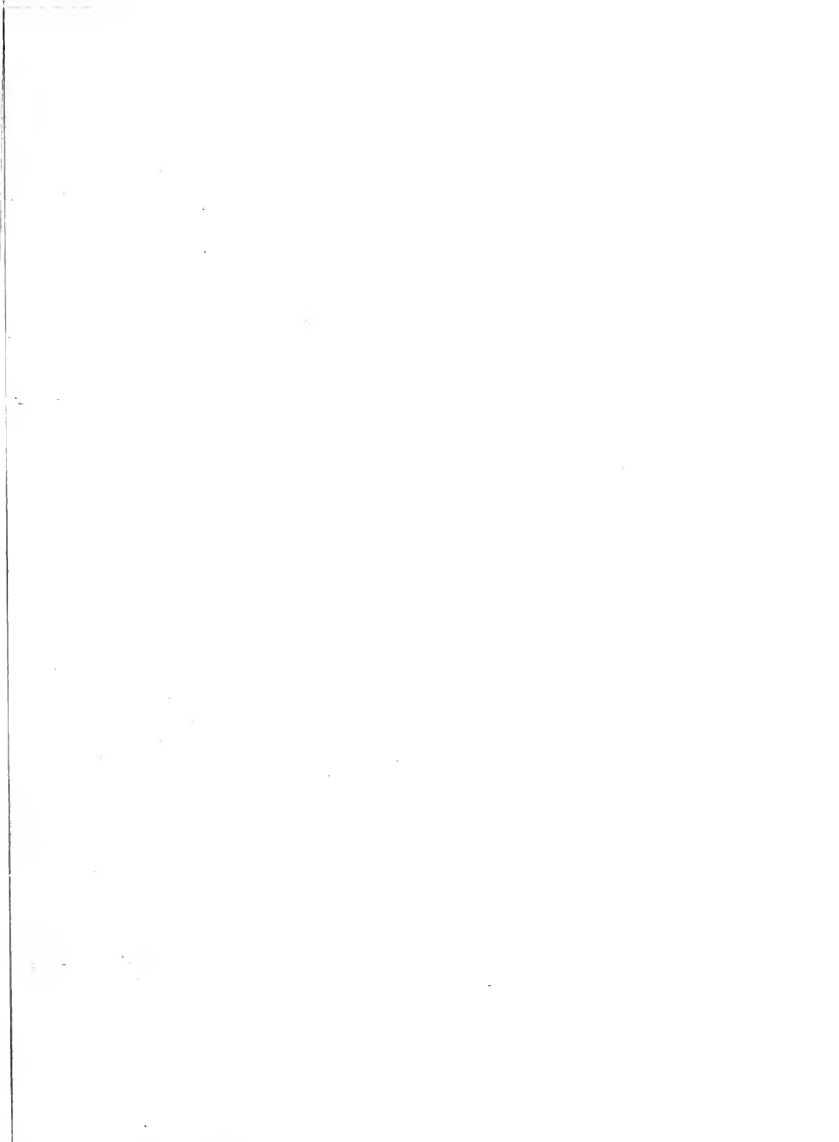
WORTHY is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Yes, worthy, and

When Christ who is our life
shall appear, then shall
we also appear
with Him
in
GLORY.

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